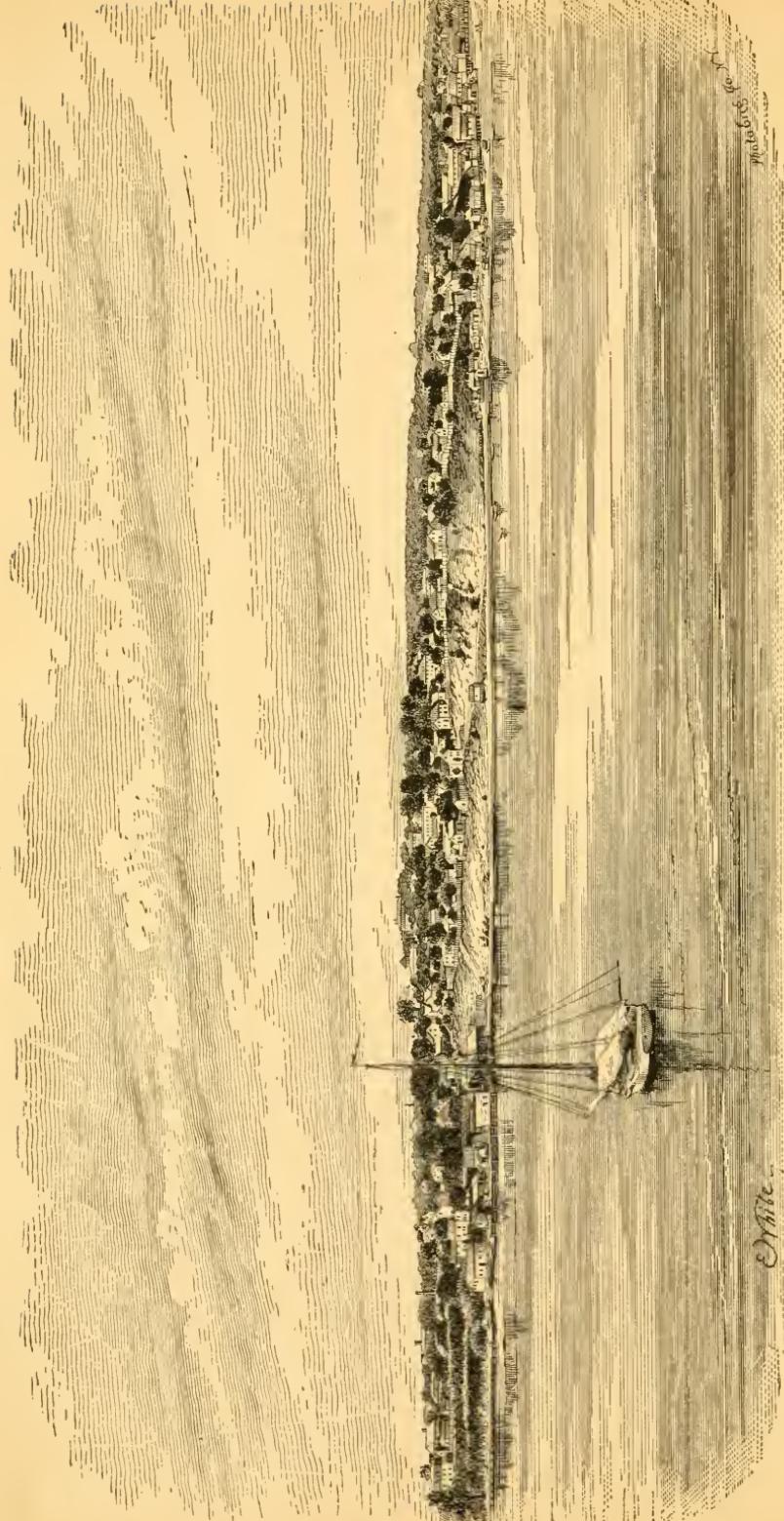






VIEW OF EAST GREENWICH.



HISTORY
OF THE
Town of East Greenwich
AND
ADJACENT TERRITORY,
FROM
1677 TO 1877.

BY D. H. GREENE, M. D.

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Preface.

NAPOLEON has somewhere said that a history of an army could not be written till the history of its regiments had been written.

This holds equally good with the history of a Union like ours. If you would tell its story truthfully you must go back to its first elements. It is by seeing what each town and village had done, that we arrive at a satisfactory narrative of what each state has done. Thus the office of town historian is a very important office. It gathers up with minute accuracy the incidents of town and village life, and prepares them for the hand of the historian, and what is even more important, it tells you the story of their great men; their "guiltless Cromwells" and their mute "inglorious Miltos." It is only by the means of preliminary labors like these, that a general history of the United States becomes possible. The volume which we here offer to the public, is one of these elementary volumes which requires industry, zeal, and candid criticism ; to all of which I venture to lay claim. I have grown enthusiastic over anecdotes and details which have no place in general history, but without which local coloring is lost and truth disguised.

Such as it is I offer this volume, (the result of many laborious days), to the kind acceptance of my fellow townsmen.

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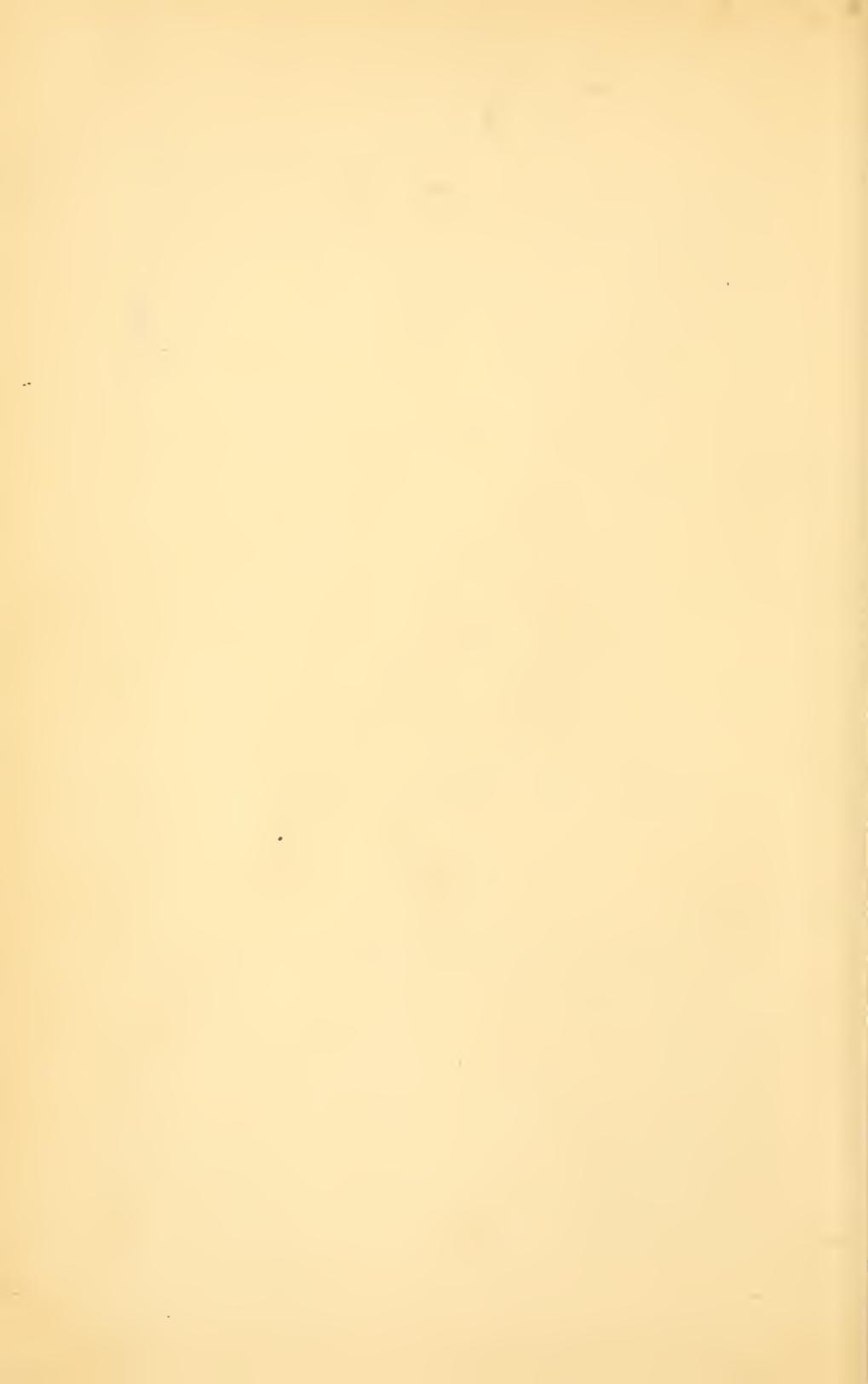
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CHAPTER I.

SETTLEMENT OF THE TOWN.

THE Town of East Greenwich dates from 1677, having been incorporated October 31st of that year. In June, 1678, the name of the town was changed to that of Dafford, but the former name was restored in 1689.

The boundaries of the township were nearly the same as at present, with the exception of the western line, which extended further than the present line runs. The settlement of the village was begun at an early period after the incorporation of the township. The excellence and safety of the harbor was a strong inducement for men of energy and business habits to settle on its shores.

At the General Assembly held for the Colony at Newport, May, 1667, it was

“Ordered that a certain tract of land in some convenient place in the Narragansett country, shall be laid forth into one hundred acre shares, with the house lots, for the accommodation of so many of the inhabitants of this Colony as stand in need of land, and the General Assembly shall judge fit to be supplied.

“In pursuance of said act of the General Assembly, this present court do enact and declare, that the said tract of land be forthwith laid forth to contain five thousand acres, which shall be divided as follows: Five hundred acres to be laid in some place near the sea, as commodious as may be for a town, which said five hundred acres shall be divided into fifty house lots, and the remainder of said five thousand acres, being four thousand five hundred acres, shall be divided into fifty equal shares or great divisions, and that each person hereafter named and admitted by this Assembly, to land in the said tract, shall have and enjoy to him and his heirs and assigns forever, in manner and form and under the conditions hereafter expressed, one of

the said house lots, and one great division, containing in the whole one hundred acres.

"And further this Assembly do enact, order and declare, for the services rendered during King Philip's war, the persons here named that is to say: John Spencer, Thomas Nichols, Clement Weaver, Henry Brightman, George Vaughn, John Weaver, Charles Macarty, Thomas Wood, Thomas Frye, Benjamin Griffin, Daniel Vaughn, Thomas Dungin, John Pearce, Stephen Peckham, John Crandal, Preserved Pearce, Henry Lilly, John Albro, Samuel Albro, Philip Long, Richard Knight, John Peckham, Thomas Peckham, William Clarke, Edward Day, Edward Richmond, Edward Calver, John Heath, Robert Havens, John Strainge, John Parker, George Browne, Richard Barnes, Samson Balloo, John Remington, Jonathan Devell, Benjamin Mowrey, Joseph Mowrey, William Wilbore, James Eyles Pearce, James Battey, Benjamin Gorton, Henry Dyre, John Knowles, Stephen Arnold, John Sanford, William Hawkins and John Houlden, are the persons unto whom the said tract of land is granted, and who shall possess the same, their heirs and assigns according to the true intent and meaning of this present grant.

"And to the end, that the said persons, and their successors, the proprietors of the said land, from time to time may be in the better capacity to manage their publick affairs, this Assembly do enact and declare that the said plantation shall be a town, by the name and title of East Greenwich, in his Majesty's Colony of Rhode Island and Providence Plantations, with all the rights, liberties, and privileges whatsoever, unto a town appertaining; and that the said persons above mentioned, unto whom the said grant is made are by this present Assembly and the authority thereof, made and admitted the freemen of the said town, and they, and so many of them as shall be then present, not being fewer than twelve on the said land, required and empowered to meet together upon the second Wednesday next, and constitute a town meeting, by electing a Moderator and a Town Clerk, with such Constables as to them shall seem requisite; and also to choose two persons their Deputies to sit in General Assembly, and two persons, one to serve on the Grand Jury, and one on the Jury of Trials in the General Court of Trials, and so the like number and for the said Court.

"And to the end that the said Plantation may be speedily

settled and improved according to the end of this present in the granting thereof; be it enacted and ordained that each person mentioned in this present grant, shall, within one year after the publication thereof, make on his house lot, by building a house fit and suitable for habitation; and in case any person who hath any of the said house lots shall neglect or refuse, by himself or assignee to build accordingly, he shall forfeit both the house lot and greater division, to be disposed of by any succeeding Assembly as they shall see cause.

"And further, this Assembly do enact and declare, that if any person unto whom the said land is granted, by this present act, shall, at any time within one and twenty years after this hereof, sell, grant, make over, or otherwise dispose of any land or lands hereby granted unto him, or unto any other person or persons interested in the said plantation, that then the said person or persons whatsoever, without liberty had been obtained from the General Assembly, that then the said person or persons so selling or disposing of the said land shall lose all other lands whatever, that he is possessed of in the said plantation, and also the lands so disposed of, to be and remain to this Colony.

"And further, it is enacted by this Assembly, that the freemen of said town shall make, and lay out convenient highways from the bay up into the country throughout the whole township, as shall be convenient for the settlement of the country above and about the said township."

The original settlers expected from the advantageous situation of their town, in the centre of the Colony, as well as from the excellence and safety of its beautiful harbor, that the place was destined to become large and flourishing, and perhaps ultimately the colonial emporium and seat of the government. So impressed were they with this idea that they provided for its realization when planning and laying out the village by making the principal streets wide and straight, and giving them lofty and high-sounding names.

Main street, running north and south through the centre of the village is sixty feet wide; as are also King street, Queen street, and London street, running at right angles from Main street to the harbor; while Marlboro, Duke and other short streets are only half as wide. The village is situated on a small bay, which is a portion of Narragansett Bay. The harbor is completely landlocked, so as to be per-

fefully secure from all heavy winds; no rocks or sand bars impede its entrance, or render its navigation unsafe in any direction. Its shores are remarkably bold, so that vessels of all kinds can approach very near, and the water deep enough for almost any craft which navigates Narragansett Bay. Formerly it was celebrated for its menhaden fishery, but of late years these fish have become very scarce. One hundred years ago oysters were so abundant in our bay, the inhabitants were in the habit of laying in an hundred bushels each for winter consumption, although they are so scarce here now. East Greenwich up to the present time has always been celebrated for the excellence and abundance of its clams and quahaugs, but now these cheap and wholesome shell-fish, the chief dependence of the poor, have become as scarce as oysters.

The numerous establishments for summer resort in our vicinity, have made such great calls on our clam-banks to supply the wants of the vast number of visitors to those places, where the principal food served up consists of baked clams and chowder, that the supply is failing. Esealops are very abundant, and at the present time they furnish (in the season) the principal food of a large portion of the people of our village. Abundance of the very finest fish are caught in our harbor during the spring and summer months; scup, tautog, mackerel, flatfish, bluefish, sucker-tearg, and a number of other kinds of fish afford an abundance of cheap and wholesome food. During the winter, when the ice is sufficiently thick and strong, immense quantities of eels are caught with spears through holes cut in the ice. Vast flocks of water-fowl frequent our harbor during the months of September and October, affording fine sport to the lovers of fowling and fishing.

Very few places in New England possess advantages equal to East Greenwich. Its climate is mild and remarkably healthy, owing to its location, the village being built on the side of a lofty hill, facing the southeast, protected from the cold north and west winds by still more high grounds in the interior, and is near enough to the Atlantic Ocean to receive the benefit of the warm air from the Gulf stream brought by the southeast wind, before it has become cooled by passing over a large tract of snow. A number of delicate plants and shrubs live through the winter in the open air in East Greenwich, which in other places in the same latitude can be preserved through the winter season only in green-houses.

It is evident that the early settlers of the village gave their attention to the business of ship building, as it appears that when laying out the original plan of the town, they set apart two locations for ship-yards, to belong exclusively to the town; and of course under the control and direction of the proprietors' committee. One of these yards was located at the foot of Queen street, and the other near the railroad station, now owned and occupied by Mr. Benjamin Crompton as a coal wharf. At this latter place large brigs and schooners were built and launched; at which period the tide flowed far above where the depot now stands, but from natural causes the valley has since been filled up, and what was then a salt marsh, covered with thatch and overflowed twice in every twenty-four hours, is now covered with houses or laid out in streets. After laying out the requisite number of streets to accommodate the house lots, certain portions of land were reserved for public use. The triangular piece of ground at the junction of Duke and King streets, now occupied by the Steam Grist Mill and a few dwelling houses, was originally intended for a market, and was to become the property of any person who should erect upon it a building of certain specified dimensions, containing a certain number of stalls and chopping blocks.

Another piece of land near the railroad station, on the first plat is called the Exchange. What idea our forefathers had of an Exchange, whether a building of that name was to be erected there, or the square itself was so called, is now uncertain; however, it has long since been built upon and occupied for other purposes.

In the year 1709 the boundaries of East Greenwich were enlarged by an addition of thirty-five thousand acres of land on our western border, which this old deed will show was acquired by purchase:

"Know all men by these presents, that we Weston Clarke and Randal Holden, Richard Greene and Philip Tillinghast being a Committee appointed and fully empowered by the Governor and Company of this her Majesties Colony of Rhode Island and Providence Plantations to dispose, and make Sale of the vacant lands in the Narragansett country belonging to said Colony, have for and in consideration of the sum of One Thousand and one hundred pounds Current Money of New England in hand already well and truly paid to us who have Received the same, in behalf and for the use of the Governor and Company aforesaid of and at

the hands of Benjamin Barton, Thomas Fry, James Carder, John Spencer, Benjamin Greene, Pardon Tillinghast, John Waterman, Thomas Nichols, John Nichols, Malachy Roades, James Greene and Simon Smith, all inhabitants of Warwick and East Greenwich in the Colony above said, have bargained, sold, conferred, made and passed over from the Governor and Company aforesaid, and their successors forever a certain tract or parell of land being part of the vacant lands belonging to this Colony, lying in the Narragansett Country, within the Jurisdiction of this Colony, westward of East Greenwich, butted and bounded on the north by Warwick's south bounds; bounded on the East by East Greenwich bounds, and Jones his purchase bounded on the South beginning at the Southwest corner of Jones his purchase and so to run due West, parallel with Warwick's South bounds aforementioned until it comes to the Colony line that divides this Colony from Connecticut Colony, and bounded on the West by the said dividing line between said Colonys, containing by Estimation, thirty-five thousand acres, be the same more or less, all which together with the privileges and appertanences within the bounds abovesaid we have sold as abovesaid unto the afore named persons, to them and every of them, their and every of their heirs, Executors and Administrators, and assigns forever jointly and severally to have and to hold forever the which we will warrant forever against the Governor and Company of the Colony above said and their successors or any other person or persons whatsoever lawfully laying claim to the above bargained premises or any part or parcel thereof, by, through or under them the said Governor and Company or their successors under what pretence soever, in witness whereof we have hereunto set our hands and seales this thirtieth day of June, in the eighth year of her Majesties reign Ann by the grace of God queen of Great Brittain, Ireland and France, Anno que Domini Nostri, 1709.

WESTON CLARKE,^o
RANDAL HOLDEN,^o
RICHARD GREENE,^o
PHILIP TILLINGHAST.^o

"Signed, sealed and delivered
in the presence of us,

JOSEPH SMITH,
SAMUEL SWEET.

"The day and year above written the Committee acknowledged this to be their act and deed before me,

JOHN ELDRED, *Clerk*,"

According to this old deed, thirteen individuals owned what is now the Town of West Greenwich.

DIVISION OF THE TOWN.

In the year 1740 the township was divided into the towns of East and West Greenwich, as the following entry on the town records will show:

“Propositions for setting off the westerly part of said town into a township by itself, as set forth in a petition now lying before the General Assembly. The Moderator put it to vote whether they would give consent for the setting off the westerly part of said town, as aforesaid, or not, and the vote was in the affirmative by a very great majority.”

It appears that the inhabitants residing in the easterly part of the township were very willing to get rid of their western neighbors, by the exultant manner in which they recorded their vote.

By an entry bearing date 1741, it appears that every town in the Colony was entitled to draw a certain sum out of the General Treasury of the Colony. It appears that East and West Greenwich at that time belonged to the County of Providence.

From the town records we make the following extracts:

“We, the subscribers, being Committees appointed by the Towns of East and West Greenwich, in the County of Providence, to proportion the Interest money to be drawn out of the General Treasury of the Colony, by the aforesaid two Towns; we, having considered the premises, do mutually and unanimously agree and order that out of each and every one hundred and fifty pounds, to be drawn as aforesaid out of the said General Treasury, the Town of East Greenwich draws Eighty Five pounds and seven shillings, and that the Town of West Greenwich draws Sixty Four pounds and thirteen shillings, and so proportionally for greater or lesser sums, in confirmation of which we have hereunto set our hands, in said East Greenwich, the Thirty First day of July, A. D. 1741.

JOHN SPENCER, } Committee
JOHN GREENE, } for
BENJ'N SWEET, } East Greenwich.

THOMAS SPENCER, } Committee
JOHN JENKENS, } for
THOMAS FRY, JR., } West Greenwich.”

"We, the subscribers, being the committee appointed by East and West Greenwich, in the County of Providence, do proportion the money now in the Town Treasury of said East Greenwich, and the poor in said Towns between the aforesaid Towns, now order and agree that West Greenwich shall draw one Hundred and Eighty Nine pounds and three shillings out of the Town Treasury, including Captain Spink's bond for their whole proportion of the money now in the Treasury of said East Greenwich, and that West Greenwich be at one half of the charge in keeping and maintaining the widow Elizabeth Low, in meat, drink and lodging and washing and apparel for the future, and to take effect at the division of said Towns. As witness, our hands at East Greenwich aforesaid, this Thirty First day of July, A. D. 1741.

JOHN SPENCER, JOHN GREENE, BENJ'N SWEET, THOMAS SPENCER, JOHN JENKENS, THOMAS FRY, JR.,	} Committee for <i>East Greenwich.</i> } Committee for <i>West Greenwich.</i>
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In the year 1742 is the following entry relating to the loaning out the money in the town treasury. Money must have been more abundant in the treasury at that period than at present, for the greatest trouble now is to collect sufficient to defray the current expenses of the town :

"Voted, That the Clerk put in the notification that notifies the next Quarter meeting, that there is a proposition for letting out the money in the Treasury if any to spare."

In the year 1745 is the following entry :

"An act for drawing money out of the Town Treasury, for purchasing tickets in the Lottery ordered by act of Assembly, for the building of a bridge at Weybosset in Providence.

"Voted,—That there shall be Ninety pounds in money forthwith drawn out of the Town Treasury, for the purchase of Thirty tickets in said Lottery, and that Jonathan Price and John Pearce, shall be, and are hereby empowered a Committee to draw said sum and purchase said tickets, and the said Committee upon drawing said money, shall give their receipt to the Treasurer for the same, and the said Treasurer is hereby ordered to deliver the said money, to the said Committee; and be it further empowered, that

the said Committee are hereby ordered to manage the whole affair, for, and in behalf, and for the best benefit and behoof of said Town, and that the said Committee, shall lodge the numbers of the said tickets with the Town Treasurer, which they shall purchase with said money."

Only imagine such wholesale gambling with the people's money! We presume, however, they were satisfied with one operation of this kind, as the following entry will show there was a loss instead of a gain:

"Voted, That the return of the Committee that managed at the Lottery at Providence, for said Town Bridge, be received; and that the said Committee deliver the Twenty Nine pounds and five shillings drawn in said Lottery, for said Town, to the Town Treasurer, and that the Town Treasurer deliver them the receipt for the money, they drawed for that use, and that the said Committee deliver the return accepted by said Town to the Treasurer."

The County of Kent was set off from the County of Providence, and East Greenwich selected for the county town June the 15th, 1750, according to the record which says:

"The General Assembly passed an act Incorporating East Greenwich, West Greenwich, Warwick and Coventry into a County By the Name of Kent, and East Greenwich Chosen for the County town through Great Opposition, as a part of Warwick, and Providence in general doing their utmost endeavour to stop their proceedings."

The "great opposition" of Warwick was owing to the local jealousy of the two Towns, as Warwick wished to be the county town, and have the court house and jail located at Old Warwick, which was then considered the capital of Warwick, and ought to be now. The citizens of East Greenwich agreed to furnish a lot and build a court house and jail, upon the condition that the General Assembly and the courts should be held here.

The first court house and jail were both small and inconvenient, and in 1805 were so much out of repair that the Legislature appropriated a sum sufficient to build the present court house and jail. The old jail building is now a dwelling house, standing on the corner of Marlboro and Queen streets, and owned by Mr. William N. Sherman. The present court house stands on the site of the old one, and is a large and handsome structure. It

formerly contained the most beautiful court room in the State, but it has been altered and changed so often that it now has no resemblance to its former appearance.

The following entry shows that the first allusion to the court house is an abstract from the town records in 1750:

"At a quarterly meeting at the County House in the County of Kent November the 27th 1750.—

"Voted, That the Quarter meeting, and all other quarter meetings, shall be held in the County House in said East Greenwich.

"Drawed for the Grand Jurors to attend the first Superior Court of Common Pleas, and General Sessions of Law, to be held in East Greenwich, in the County of Kent, within and for said County, on the second Tuesday of January next, Wm. Sweet, Silas James, Thomas Madison and Colonel Peter Mawney."

On the town records of January the 10th, 1732, is this entry:

"Voted and Ordered, That there shall be a good pair of stocks and a Whipping Post, made at the Town's Cost, and put up at or near the House of Capt. John Drake in said Town and ordered that Robert Easter is appointed to build and put up the above said Stocks and Whipping Post, and to make return of his doings therein to the said Town Council at their next meeting, and the said Council to agree with said Robert, for making the same, and to be paid for the same out of the Town Treasury."

It appears that the crime of stealing at that time, was punished by confining in the stocks, or whipping, according to the value of the article stolen. How strange it sounds in the present time to hear of men being tied up to a post and whipped publicly in the open streets! Yet there are many people now living who have often seen it done in this village, with the still more revolting spectacle of standing men on the pillory and mutilating their ears, and branding their faces with red-hot irons.

The penalty for counterfeiting the currency was cropping and branding, and standing on the pillory. Before this barbarous punishment was abolished by the Legislature our village was frequently the scene of this outrage on humanity. The pillory was usually erected near the court house, sometimes at the foot of the steps leading to the court house yard, and sometimes at the head of King street fronting

the county jail. It consisted of a strong frame work, supporting a platform eight or ten feet from the ground, and on this platform two upright pieces of timber held aloft two pieces of board with their edges placed perpendicular, so that the criminal could not stand erect, but was compelled to remain in a stooping posture, with his head bent down all the time he was standing on the pillory. Holes of a sufficient size to admit the neck and wrists of a person were cut out of the boards, and then the two pieces of board were fastened together with iron clamps.

Whenever a punishment of this kind was to be carried into effect, a great festival was made of the occasion. Hundreds flocked in from the neighboring towns as they would to a military review. The pillory was erected the evening previous, to the great terror of all the little boys who were obliged to be out in the streets after dark, and the punishment usually took place about noon, the criminals remaining on the pillory about an hour. When the time arrived, the criminal, followed by a long procession of men and boys, was led by the sheriff from the jail, usually surrounded by a guard of soldiers. After aiding the sheriff and criminal to the platform of the pillory, to which they mounted by a ladder in not a very dignified manner, the soldiers surrounded the pillory, the officers with their swords drawn and the privates with fixed bayonets, for the ostensible purpose of keeping off the crowd. Now all this was merely for effect, as there was not the least possible danger of a rescue or even of a riot. But the Kentish Guards were always fond of parading themselves, and seized every opportunity for display. When the sheriff and the criminal had reached the platform, the former would lift the upper piece of board and the latter would place his neck and wrists in the grooves of the lower piece, and then the upper piece with its corresponding grooves would be fastened to the lower by the iron clamps. After the criminal had remained in this situation the specified time, with the branding-iron heating in full view, placed in a brazier of charcoal on the platform, the sheriff cut off a small piece of the lower part of the ear, and with the hot branding-iron just touched the cheek so that the letter C (counterfeiter) remained in the form of a slight sear. This sear was always on the cheek where it might be concealed by a heavy beard. But my readers will hardly care for any further recital of these barbarous punishments, and we will not describe the scenes at the whipping post.

Previous to 1790 that part of King street where the county jail now stands was an open dock. Here the tide ebbed and flowed, reaching a point now marked by the beautiful railroad bridge which crosses that street. Such is the situation of our village that nearly all the water which runs from the neighboring hills finds its way into the harbor through this street. The consequence was that such a vast quantity of sand was washed down during the heavy rains, that serious apprehensions were felt that the harbor would soon be rendered useless. The Town Council to prevent such a calamity granted to some individuals residing in East Greenwich the privilege of filling up the dock and building a wharf for their own use and benefit, as the following entry sets forth:

“Whereas it has been represented to this meeting, by sundry inhabitants of this Town, that the Cove in said Town is gradually filling up, occasioned by the sand that washed out of the street formerly called King Street, and that erecting a wharf at the foot of said street upon a certain piece of land called the Town Dock, belonging to said Town, would greatly tend to prevent the filling up of said Cove, and whereas Jeremiah Baily and Benjamin Howland, yeomen, Inhabitants of said Town, are desirous of building a wharf on the same.

“And upon mature consideration it is Voted and Resolved by this Town Meeting that the said Jeremiah Baily and Benjamin Howland, together with such others as may be admitted by them as partners, their heirs and assigns have full and exclusive right to build a wharf and erect a Store or Stores on said Dock, now called the Town Dock, belonging to said Town, and enjoy the same forever hereafter as an estate of Inheritance in fee simple, they or their heirs or assigns of either of them, and paying into the Town Treasury of East Greenwich, Six Shillings per year, for each and every year forever hereafter.

“Provided, nevertheless, it is the true meaning and intent of this Town Meeting, notwithstanding what is heretofore written that to themselves, the exclusive right, at any time after the expiration of Twenty Years, to take said wharf and Stores standing on the Dock aforesaid, into their possession, to and for their own improvement only, paying the then owners of said Wharf and Stores that may be then and there standing, and in good repair, the sum or sums the erecting and building cost, exclusive of interest.”

This wharf and other property now belongs to Mr. Thomas J. Hill, and we should like to know if he pays six shillings rental per year, according to the terms of the original grant. It appears, however, that Jeremiah Baily and Benjamin Howland did not fulfill their agreement, as the following entry will show:

“ May 26th, 1792. Voted and enacted by this present Town Meeting and by the authority thereof, it is hereby enacted, that the Town Dock (in said Town,) be disposed of to the highest bidder, of one hundred feet in length, at the East end of King Street, the whole width of said Street; and the highest bidder or bidders thereof to build a good wharf thereon forty feet wide, and the aforesaid one hundred feet in length; and to leave twenty six feet to the South side of said wharf clear of all Incumbrances for a Dock forever for the Town’s use, and also to leave eighteen feet upon the South side of said Wharf clear of any buildings for People to pass and repass thereon; and the highest bidder or bidders thereof to give a good sufficient bond to the Town Treasurer of said Town, in two weeks after the date hereof to perform the same in two years after the purchase is made (one Thousand Pounds, Current money of New England,) and to pay the purchase money down, to and for the use of said Town, and if the said wharf is not completed at the end and expiration of two years; and upon the non-completion of the same, to deliver up the same with all that is done thereon, peaceably and quietly to the said Town of East Greenwich again; and the purchaser or purchasers so completing and building the wharf aforesaid according to the true intent and meaning of this aforesaid act, and when so completed it shall create in said purchaser or purchasers a good and perfect estate of Inheritance in fee simple to them and their heirs and assigns forever.

“ Voted, that the Town Clerk sell the same to the highest bidder immediately, and the same was sold accordingly at Public Vendue, and Charles Andrew was the highest bidder for the same and to comply with the aforesaid act, which bid was Thirty Pounds (old Tenor) and the money was paid down by the said Charles Andrew.”

SURVEYOR.

The first Surveyor of the port of East Greenwich was Captain Thomas Arnold, who was appointed to the office

by General Washington; he was an officer in the Revolutionary Army, and held a command at the battle of Monmouth, in which action he was wounded, and in consequence lost his right leg. A rather curious incident occurred at the time when the limb was amputated. The wound was caused by a musket ball, which the surgeon was unable to extract. After the leg was cut off the ball was found and sent home to his wife, who had a string of beads made of the leaden bullet, which she always wore afterward as a trophy.

The office of Surveyor was a more difficult and important one than it is at present. The Surveyor was not only obliged to attend to the duties of the custom house, but had the additional duty of collecting the taxes on carriages, plate and watches. It was also his duty to sell the stamps issued by the general government. At that time no business transaction was legal unless done with stamped paper. The price of the stamps varied from four cents to ten dollars.

In the year 1794 Congress made a law imposing a tax on carriages, the collection of which was a part of the duty of the Surveyor. It appears that the owners of carriages were obliged to make returns to the Collector every quarter. Here is a copy of one of the returns:

“No. 40. I, Paul Greene, of the Township of Warwick, in the County of Kent, do hereby make entry with Thomas Arnold, Collector of the revenue of said County, of one Riding Chaise to be drawn by one Horse, with a Top, and having two Wheels, agreeably to an Act of Congress of the United States, passed on the 5th day of June, 1794.

PAUL GREENE.”

“Dated at East Greenwich the 30th Day of September, 1794.”

The taxes on coaches was \$15; on chariots, \$12; on phaetons, \$9; on curricles, \$6; on chaises, \$3; and \$2 on all carriages on four wheels without springs. It appears from an abstract of returns made in 1797 that there were no coaches in the county at that time, and but one sulky, which belonged to Dr. Peter Turner; and of chaises owned in the Town of East Greenwich there were only nine.

Another source of revenue to the general government was the license law for the sale of spirituous liquors. At that time the Collector had the right to grant licenses, which now belongs to the Town Council alone, and with

the difference, that the revenue arising therefrom was appropriated to the general government, instead of the town. The people of those days were not very strong advocates of temperance as is evident from the number of licenses granted during the year 1794. In this year the number of licenses taken out amounted to eleven. Only imagine it, eleven places where rum was retailed in one small village of about eighteen hundred inhabitants. It would seem, however, that the business of selling rum was not considered very immoral or disgraceful in those days, or at least public opinion had not set its face against it, for out of eleven licenses granted that year, three of them were for women. The following document is a copy of an application :

"I, Anna Cozzens, Widow Woman, of the Township of East Greenwich, in the County of Kent, in the District of Rhode Island, Retailer of foreign distilled spirits hereby make Application at the office of Inspection, of Thomas Arnold, in the fourth Division of the first survey of Rhode Island, for a License to retail foreign distilled spirits, following the 30th day of September 1749, at my store in King Street.

ANNA COZZENS.

Captain Thomas Arnold while Collector, did not find the office always an easy one. East Greenwich at that time carried on an extensive trade with the Dutch Colony of Surinam. The officers of the vessels engaged in the trade, always managed to arrive in the harbor during the night, and no small amount of smuggling was practiced, as the Collector's infirmity (the loss of a leg) kept him within the house at that hour. A brig once arrived so late in the night in consequence of a fog down the bay, that it was broad daylight before the vessel reached her moorings. Now Captain Arnold had a son named Isaac, who was brim-full of mischief, and the very person for such an emergency. He of course was consulted to know what could be done. His advice was that the old gentleman should be kept at home until the articles subject to duties were removed, adding that he knew how it could be done. In the morning when the captain arose his wooden leg was missing, and could not be found until the brig was in perfect order for the Collector's visit.

Captain Arnold lived to extreme old age, and held the office of Surveyor until the infirmities of increasing age prevented him from performing the duties required.

He left a large number of descendants, among whom is Thomas Arnold Pearce, Jr., the popular station agent of the Stonington Railroad at East Greenwich.

There is no place in Rhode Island where people in moderate circumstances can live so well and easily as in East Greenwich. Those who have learned to save money, can build a house and receive the profits of a good investment that pays from ten to twelve per cent. interest. It is to this we owe, in a great measure, the comfortable circumstances of our middle classes, and that unexceptionably prosperous condition of our poor men. Indeed, we claim that here, as in few other villages, small tradesmen and mechanics, factory operatives, street laborers, and even small market gardeners, by exercising economy for a few years, are able to live in their own houses, and finally gather small competencies.

To this enumeration of some of the advantages of East Greenwich as a place of residence, we may add fitly two attractions which we have always offered, but which have come of late to be of especial prominence and importance; these are our healthful situation and our cheap and good markets. Our fish and clams cannot be equalled. We are also fortunate in another particular; among other natural advantages of our town may be mentioned our enjoyment of the purest water.

We are in the midst of a small fruit-growing region. Some growers scarcely without our borders furnishing the best for the summer market. Farmers come daily into our village with their products. Consumers are thus brought face to face with them, and are enabled to secure fresh vegetables and fruits. No steamer running three or four times per day to Newport carries off the best of these products, to be sold at higher prices than those that prevail in our home market.

These are our attractions for the multitudes who are seeking an escape from the crowded city and heavy taxes: salubrity, pure water, superior markets in point of variety, freshness, quality and cheapness; excellent railroads and cheap communication, and beautiful suburbs; lower taxes than are paid in other towns in the State; institutions of academic, musical and common school education, for each sex, and all of established reputation.

With all these pressing invitations for accession of population, what we need is a comprehensive view of our future

needs, and a resolute determination to meet them. The improving our streets and other public work must be promptly and faithfully done. Our plans must be such as will meet the demands of the future. Small houses at cheap rents will be required by new population. Then they who own land on well graded and attractive streets will hold a fortune.

A few years more must bring us an opportunity which should not be neglected. Our railroad facilities at present are all we can ask for, but will in a few years be vastly improved, and made the very best possible. These will bring to our village a population worth having. We need only welcome them to retain them, and make them interested in common with us. Our point, then, is that here is a chance for real estate operators, and here is the best place for people who wish for pleasant summer residences of easy communication with the city; for people of small capital to invest in land; for people who wish to become traders, and for poor people who wish soon to get into comfortable circumstances.

Neither is all this incompatible with our other promise for the future. We are to be a manufacturing town. Our village is so situated that we shall not become a murky, dirty place of factories. We have ample room and verge enough for factories in the lower part of the village, while leaving room for business places enough to satisfy our local demands. Beautiful for situation as is our village in the view of the suburban resident, its advantages as a manufacturing town are to the man of business equally conspicuous.

We enter the lists, then, in the close contest which is coming for population, growth and wealth, with full confidence. We have the actual advantages of beautiful situation, fine suburbs, and healthy climate. Our station is one of the most important on the Stonington Railroad. Our communication with Providence is more direct and frequent than any other place on the line. We have no expensive bridges to keep in repair. Our town taxes are as low as any other town in Rhode Island, and we have a leading claim to the vast numbers who are to settle down within a circle whose centre is the City of Providence, and whose radius is twenty miles.

Fifty years ago East Greenwich was only a small collection of houses, generally unpainted, and not half a dozen

shade trees adorned our streets. It contained no manufacturing interests beyond the useful trades of carpenter and blacksmith, to which might be added the indispensable vocations of cobbler, hatter and tailor. A few grocers eked out a meagre traffic by retailing gin, West India rum, or the New England "staple," to thirsty customers, for which process no license was required in those halcyon days. Its limited commerce was confined to shipping once in a year horses, mules and dried fish to Surinam and the West Indian ports for a return cargo of sugar and molasses. If there was any excitement in the village at that time it was about the wharves, when a few coasting sloops plied to Providence, Newport and Nantucket; or fishermen, then as now, went across the bay to Jarvis's Rocks, or the muscle bed, in pursuit of shelly or finny prey, and usually returning with the proverbial luck of that uncertain calling the world over.

A tri-weekly mail supplied all the demands of correspondence. One physician introduced youthful strangers when they came to town, or prescribed for unlucky patients when they left it, without being harassed by the jealousy of ill-natured rivals. One lawyer espoused the cause of the party that earliest sought his advice, leaving the other party to almost certain defeat before the tribunal of the scales of justice. Fifty years ago no peremptory bell called the early toilers to their monotonous tasks among the humming spindles. No iron horse careered through our village, or wakened with its shrill whistle the drowsy echoes of the hill-sides.

Fifty years ago the compact part of the town did not extend southward beyond the junction of Elm and Main streets, and along the entire length of Elm street. There was only one house on the eastern side of the street. The hill between the railroad and the cove, crowned by the ancient rope-walk, was destitute of a single dwelling, while now, more than fifty houses stand there. Since 1840 the number of houses in the village has more than doubled, and the population has increased in a similar proportion. The construction of the Providence and Stonington Railroad, with its beautiful and costly granite bridge, the erection of the Orion Steam Mill, the Bay mill, the Woolen Mill, and a Bleachery where the Narragansett Print Works now are, gave an activity which increased the growth of the village in a wonderful manner.

Fifty years ago the mail service was performed by a stage coach, which carried passengers from Kingston to Providence one day, and returned the next. A public school house which would accommodate about eighty pupils, who were governed by a single teacher, supplied all the demands for free education. It was situated on the "heater" piece of land, near the corner of Duke and King streets, and at the periods of violent rain and consequent flood the unfortunate pedagogue was obliged to convey the scholars to dry land on his back. On such occasions the school was suspended sometimes for a week or more, as there was no regular ferry. Now, more than two hundred pupils receive instruction at a graded school, from five teachers in a school house of four departments. Four mails are now received and made up at the post-office daily, and eighteen trains of cars arrive at the depot and depart during the twenty-four hours.

An academic institution of learning, second to none of its class in New England, with an accomplished faculty, has the best of accommodations for over two hundred students. Spacious dwellings tastefully adorned have sprung up here and there, and no village in New England is protected and adorned by finer shade trees.

Formerly, if the people were devoutly inclined, they worshiped either with the Friends or Presbyterians; but now the religious devotee must be able to find among the congregations of the Methodists, Baptists, Friends, and Episcopilians, at the Marlboro Street Chapel, or beneath the cross of the Roman Catholic Church of "Our Sister of Mercy," or within the plain Lutheran Church on Spring street, some form of worship that will meet the requirements of his creed.

Fifty years ago the rural districts supplied the village with fuel from their forests, and no mineral coal was used; now more than ten thousand tons of coal are landed annually upon our wharves. The manufactories of cotton cloth and calico alone furnishes employment and support to more than one thousand persons.

The natural beauty and local advantages of East Greenwich have already been noticed. No town is better situated for the pursuit of any domestic manufacture, for freight can always be forwarded either by water or by rail. It may be safely predicted that the next fifty years will show far greater changes than those that have marked the

past; when the crowded denizens of our overflowing *city* shall enjoy its salubrious air, and its delightful hill-sides shall be dotted with the mansions of wealth, or with the neat cottages of industry.

The entire population of East Greenwich in 1774 was 1,663, divided as follows: Whites, 1,563; Indians, 31; Blacks, 69. We append as an item of interest the population of the town at the dates from 1708 to 1870:

1708.....	240	1776.....	1,664	1840.....	1,509
1730.....	1,223	1790.....	1,824	1850.....	2,358
1748.....	1,044	1800.....	1,775	1860.....	2,882
1755.....	1,167	1810.....	1,530	1865.....	2,400
1772.....	1,609	1820.....	1,519	1870.....	2,661
1774.....	1,663	1830.....	1,591	1876.....	4,000

CHAPTER II.

EARLY LEGISLATION.

THE following document is the agreement subscribed by the early settlers in East Greenwich:

“Know all men by these presents, that we the subscribers, whose hands and seals are hereunto affixed, being inhabitants of Warwick and East Greenwich, in the Colony of Rhode Island and Providence Plantations, having purchased a tract of land in the Narragansett country, being part of the vacant lands belonging to this Colony, and the committee appointed by said Colony to dispose of said vacant lands, a Reference being had to the deed of saile bearing date eaven the same with these presents, said land being butted and bounded as follows:

“We, the subscribers, do covenant and agree upon the following: First,—that we will take in as many partners as will make the number of fifty or sixty partners including ourselves in said number; And the said land shall be divided into as many parts or shares, and if one man will not take a whole share, there may be so many taken in as will represent a whole share, in behalf of that share for the rest that are taken in said share.

“Secondly,—that in all matters that relate to the well management and ordering of said land aforesaid, the major part of the partners present votes shall be valid and binding to all the partners, to stand to both to them that are in the Deed as well as them that are taken in for partners, who are to be equal with those who are in the Deed, in all respects with ourselves.

“Thirdly,—none are to be taken in as partners without the consent of the major part of the purchasing partners, and not to take in more than to make as many shares abovesaid.

"Fourthly,—that any man shall have more than one share, yet he shall have but one vote about anything relating to said land. In witness whereof we have hereunto set our hands and seals this 30th of June Anno Domini 1677.

"Signed, Sealed, and Delivered in presence of us,

BENJAMIN BARTON,	JOHN WATERMAN,
THOMAS FRY,	THOMAS NICHOLS,
JAMES CARDER,	MALACHI RHODES,
JOHN SPENCER,	JAMES GREENE,
BENJAMIN GREENE,	SIMEON SMITH,
PARDON TILLINGHAST,	JOSEPH SMITH."

The earliest records of the Town of East Greenwich are contained in Book No. 1, now in the town clerk's office, and dated April 13th, 1677. For the first half century the records are limited, and the writing so unintelligible and contains so many abbreviations that little of interest can be obtained from them. It appears that John Heath was the first town clerk.

"PROPRIETORS' MEETING, JUNE 6TH, 1700.

"Ordered, That Peter Lee shall have twenty acres of land where he now dwells and is bounded as it is now set out upon the plat for and in consideration of forty three shillings and sixpence already paid into the hands of our Treasurer for the use of all the proprietors towards defraying charges that hath or shall accrue on our purchase.

"Ordered, That Thomas Eldridge shall have a corner of land adjoining to his first division, and that the surveyor draw it upon the plat accordingly, and that he hath paid forty five shillings into the hands of our Treasurer in consideration thereof.

"Ordered, That Benjamin Greene, of East Greenwich shall have a small tract of land to his first division of land between that and the river, and that the surveyor draw it accordingly upon the plat and that he shall pay fifty shillings in money in consideration thereof into the hands of the Treasurer.

"Ordered, That there be fifty lots made and numbered according to the numbers of the farms as they are numbered upon the plat, in the second division, and that they be put into a hat, and that Mr. William S. Church give to each proprietor, one of said lots according as his name is called, and that each proprietor pay thirteen shillings into the hands of our Treasurer, before he receives his lot, the which money is to defray the charges of surveying that hath

arisen, or any other expenses that hath or shall arise upon our said grant, all which was accordingly done, and here followeth the names of the persons that drew the lots, and the number of the lot:

Michael Spence	No. 1.	Benjamin Smith	No. 26.
Anthony Long.....	" 2.	Capt. James Greene.....	" 27.
David Vaughan.....	" 3.	Oliver Carpenter.....	" 28.
Richard Greene.....	" 4.	Nath. Sheffield.....	" 29.
Thomas Eldredg.....	" 5.	Philip Tillinghast.....	" 30.
Henry Renolds	" 6.	Joseph Dolliver.....	" 31.
Weston Clarke.....	" 7.	Benjamin Greene.....	" 32.
Mathew Grimall.....	" 8.	Jabez Greene.....	" 33.
Thomas Stafford	" 9.	Peleg Spence.....	" 34.
Benjamin Barton	" 10.	Charles Holden.....	" 35.
Capt. James Bowen.....	" 11.	Eben, Slocum.....	" 36.
Robert Speneer	" 12.	Simeon Smith.....	" 37.
William Wanton.....	" 13.	Thomas Fry.....	" 38.
John Spencer.....	" 14.	Ishmael Spink.....	" 39.
William Knowles.....	" 15.	Capt. Ben. Greene.....	" 40.
Clement Weaver.....	" 16.	Samuel Greene.....	" 41.
Left. James Greene	" 17.	Capt. James Carder.....	" 42.
Maj. Randal Holden.....	" 18.	Thomas Wicks.....	" 43.
John Waterman	" 19.	John Wicks.....	" 44.
Job Greene	" 20.	John Nichols	" 45.
Thomas Nichols.....	" 21.	Gen. Samuel Cranston.....	" 46.
Thomas Spencer	" 22.	Maj. Jo. Jenks.....	" 47.
Daniel Sweet	" 23.	John Mumford.....	" 48.
Malachi Rhodes.....	" 24.	Pardon Tilling.....	" 49.
Amos Stafford	" 25.	Francis Bates.....	" 50.

“Ordered, That whereas there is some timber now under seizure, that is not yet disposed of, we order that those persons that seized said timber, with John Spencer, Thomas Nichols and John Nichols, or the major part of them, shall or may agree with the persons that pretended to the right of said timber, and if they refuse to agree upon reasonable terms, then the persons above empowered shall sell the said timber for the best advantage, and make returns to the proprietors of their doings therein, and whereas there are some swamps and other land not yet divided, we order that the persons above named, are still continued to proceed to seize any timber cut upon said land according to former orders, and they to make their return to the next meeting of the proprietors, and this meeting is adjourned to the first Wednesday in June next.”

“EAST GREENWICH, July 23d, 1711. Voted, that whereas, the town of East Greenwich hath made several grants of some small parcels of land by way of exchange or otherwise, this meeting doth confirm the same.

“Voted, that there shall be two hundred house lots laid at or near the landing place, and to begin at Warwick

south line and to extend southward to Mr. Heath's North-east corner, and to the eastward of the country road, and down to the sea, and lay out convenient highways or streets, and each ten acre lot, and each ninety acre farm, shall have one of said lots, and the other hundred lots to be disposed of by a committee hereafter named to such persons as will build a dwelling house in such time as the committee shall appoint, and upon neglect of building, the said lot to return to the proprietors, to be disposed of to other such persons as will build upon said lots, and that no person in taking up any of said lots shall sell his lot to any person, to be appropriated to any other use but only for building dwelling houses, and promoting a town, and that each one that hath a lot in said town shall pay the charge of the survey of said lot, and this division not to be drawn unto a precedent for any division of our land in this our Town of East Greenwich, and the committee appointed for such work are John Spenceer, Thomas Nichols, William Bennett, Peleg Spenceer and David Vaughn; they or the major part of them, and when such lots are laid out the owners of the ten acre lots, and the owners of the ninety acre farms, shall go to lot for their lots, and the committee to proceed forthwith on said work, and this meeting is adjourned to the first Mondy in October, at eight of the clock in the morning in order for drawing said lots."

"EAST GREENWICH October, 1711. Voted, whereas Benjamin Spenceer, Henry Sweet, Henry Mattison, Thomas Mattison, Henry Straight Jr., John Carpenter, being freemen of this town of East Greenwich, and being settled upon part of several farms, and not having a whole propriety, the proprietors do hereby allow, each of the said persons to draw each of them a lot in our new town equal as if they were proprietors.

"Voted, That each person that draws his lot in said Town shall pay nine pence towards the charge of surveying said town the lots being made and put into the *cap* in order for draught.

"Voted, That no person having a lot adjoining the sea, shall improve any further than the line drawn upon the plat, but that they shall leave twenty feet for a street or highway for the convenience and benefit of all the rest of inhabitants of said town."

These committee lots, as they were called, were all on the east side of Main street, commencing at the old Rhode

Island Central Bank Building, at the north end of the village, and extending south to London street, at the house then belonging to John Heath, now belonging to Manly Bateman. All the land within that square, extending to the harbor, was divided alternately into town lots and committee lots, each lot containing one-fifth of an acre.

“Voted, That whereas several proprietors have not yet drawn their lots, we do order that, if the proprietors do not come to the quarter meeting next in this town, on the 10th instant, or to the clerk of the proprietors, and draw their said lots, that then the committee shall proceed to dispose of the lots, to such persons as will build according to former order; that is to say, the committee may proceed as above expressed after the first of November next.

“The bill of charge for laying out of the lots adjoining to the water side is as follows;

	£ s d
“To Malachi Rhodes, Surveyor 4 1-2 days at 6 shillings per day.	1, 7.0
“ Thomas Nichols, 4 1-2 days at three shillings.....	,13.6
“ John Spence, 4 1-2 days at three shillings and for enter- taining the surveyors.....	,15.6
“ William Bennett, 3 1-2 days at three shillings.....	,10.6
“ Peleg Spencer, 3 1-2 days at three shillings and for calling the surveyors.....	,16.6
“ David Vaughn, 4 1-2 days at three shillings.....	,13.6
	<hr/>
	£4,16.0

“We, the committee, do order that whosoever shall take one of the above said lots, shall pay the Committee one shilling for the laying out one lot, and shall build a dwelling house, on said lot, of fourteen foot square, with a stone or brick chimney to said house, the house to be nine foot between joints, and to be no less, and as much higher as they who build on said lot see cause, and said house to be finished within two years and six months from taking up said lot or lots, and if any person shall neglect or refuse to build as above expressed they shall forfeit said lots to the proprietors of said town.”

“EAST GREENWICH, June 27th, 1715. Voted and ordered that the committee proceed to procure a surveyor to draw a plat and perfect the work that Mr. Malachi Rhodes hath begun, and to lay down all the divisions upon the same, and that the committee and surveyor proceed to run Warwick south line and notify the proprietors of Warwick to joine with them if they see fit, so that we may proceed to lay out the rest of our purchase according to our next meeting; and

this meeting is adjourned until the last meeting in June next to the house of Mrs. Mary Carder's in Warwick.

“Ordered, that John Mashoon, shall have forty-five acres of land that is laid out upon the plat, provided he pay unto Thomas Fry, three pounds, seven shillings and sixpence, for the use of the proprietors, and his receipt shall be a good title to the said Mashoon; his heirs and assigns forever.”

“EAST GREENWICH, June 24th, 1717. Voted that Pardon Tillinghast, John Nichols, and Thomas Spence are a Committee, to treat and agree with a Committee of the proprietors of Warwick, purchasers if possible, relating to the dividing line between Warwick purchase and ours, and what they or the major part shall do, shall be as binding as if done by the whole proprietors, and when they have agreed, they shall give advice to the other committee and surveyor, to lay out the rest of our purchase.

“Ordered, That the committee and surveyor shall proceed to divide our line, whether they agree or not with the Warwick committee.

“Ordered, That Thomas Fry shall pay to Mr. William Hall for what service he hath performed for ye proprietors, upon his bringing his account and giving his receipt for the same.

“Ordered, That the committee layed out our land shall have the rest of the money that is in Thomas Fry's hands towards their labor, so far as it will extend; and also that Thomas Fry pay Mrs. Carder five shillings.

“Ordered, That the committee and surveyor proceed to lay out the rest of our grant according to former orders. And whereas we are informed that there is several parcels of pitch-pine knots gathered up on our grant without orders, we do hereby order our committee, either to make seizure of what is gathered up, or shall be gathered, or agree with those persons that have gathered them, upon reasonable terms for the whole proprietors in trust, and that there be no more knots gathered either by ourselves, or any others until the land be layed out, that every man may know his own and improve it at his pleasure.”

“EAST GREENWICH, December 15th, 1718. Ordered, That our committee that was appointed to treat with a committee of Warwick proprietors concerning the dividing line between us, is hereby continued and empowered to meet and agree, (if possible) with the Warwick committee. But in case they make no agreement between this day and

the first of March next, then our committee and surveyor proceed to divide the rest of our grant and lay it so far north untill it shall meet with a due west line that shall be extended from East Greenwich northwest corner (which is deemed to be seven degrees of the magnall west) to the head of our said grant; and our committee that meets the Warwick committee shall have five shillings each man, each day that they meet and attend the said service, and our committee shall have hereby as full power and authority, them or the major part of them as they had in any of our former orders.

“Voted and ordered that our committee that is empowered to divide our grant, have full power and authority, that if they find any timber cut upon our grant, or any waste made by any persons, they may make seizure of the same, and when recovered, to dispose of the same, for the interest of the whole proprietors.”

“EAST GREENWICH, July 19th, 1720. A proprietors meeting called by a warrant from under the hand and seal of Thomas Fry, Justice, and held at the house of Anthony Saddler. Ordered, that Major Greene, Major Brown and Thomas Spence, be a committee to inspect into the accounts of the proprietors, as well as what is done to or from the said proprietors, and to sell any small bits of land as they think may be best for their interest.

“Ordered, That whereas there is a certain tract of land lying in our above mentioned grant, containing sixty acres more or less adjoining to the land of William Cass, as it lyeth in the plat drawn by William Hall, and the said proprietors having sold the said tract of land unto the above mentioned William Cass, for and in consideration of twenty pounds in hand received by said proprietors;

“Ordered, That whereas there is a small tract of land containing twenty-four acres, lying westward and adjoining to the farm No. 18, on the first division, which said twenty-four acres of land the proprietors have sold in consideration of forty shillings in hand to Mr. Pardon Tillinghast, his heirs and assigns forever.

“Ordered, That whereas there was a warrant granted, and cedar and other things seized, and our committee having agreed with several persons that have trespassed upon our property, the proprietors do hereby authorize the said committee to take all lawful means, to receive the money that they have agreed for with said persons, and all other

persons that hath tresspassed upon the said proprietors, to sue and implead in as full and ample manner as if the whole proprietors were present."

From the Council Records, February 14th, 1721:

"Whereas the town council hath been informed that several persons residing within our jurisdiction doth give themselves so great a latitude to drinking, to that degree that it is likely that they may bring themselves and their families to poverty and so become chargeable to the town; for the preventing whereof it was thought good to give out this admonition, that if there should be any such persons within this town that they take warning, and let the time past suffice, and refrain from all evil practiees for the future, as they will expect to answer the contrary at the utmost penalty of the law shall inflict, and that all retailers take notice hereby to square themselves by the laws of this colony relating to their duty in selling and keeping good order therein, and that all housekeepers and heads of families do order their children and servants upon the first day of the week to repair to some place for the worship of God, or otherwise to keep in their own houses, and that the Clarke of the council transcribe copies thereof and sign them as Clarke of the council and post them up in the taverns and alehouses in the town."

Here is the first hint of a temperance movement, and according to the above record, East Greenwich was among the first towns in the Colony to suppress the evils of intemperance.

At a "Quarter meeting" held at the house of Thomas Nichols, January 12th, 1725, John Spence was elected Moderator, James Reynolds was chosen grand Jurymen to attend the next general court of tryals to be held for ye colony the following March, in the Colony House at Newport, within and for said colony; and William Spencer and John Nichols petty Jurymen at the same court.

It was voted at this meeting that two pounds should be set up in the town; one to be set in the place where the old one stood, and the other in some convenient place at or near Joseph Hopkins'. Each pound was ordered to be built thirty feet square. Thomas Nichols was to build one and Ishmael Spink the other, for which each was to receive three pounds ten shillings. At the same meeting it was

ordered that a pair of stocks and whipping post be set up in the town, at or near Thomas Nichols' house. That Pardon Tillinghast build them in workmanlike manner, and set them up by the next quarter meeting.

A petition was presented to the meeting from committees in North Kingstown and South Kingstown relative to the building of an almshouse for the Colony, on which a committee of conference, consisting of Thomas Fry, John Spencer and Pardon Tillinghast, was appointed to report at the next meeting of the town. The committees of the three towns met, and with what success may be learned from the East Greenwich committee at the next meeting. Their report read as follows:

“That the said petition is disallowed off.”

“November 6th, 1725. We the committee appointed for the laying out the small lots adjoining the water side, have upon consideration left a piece of land for building vessels, and said land lieth to the southward of the lots numbered 124 and 125, and eastward down to the sea, and southwestwardly bounded by a highway; and said land by estimation is one quarter and one half quarter of an acre of land, and Robert Estes, of the town of Portsmouth, ship carpenter, presents to improve said land, and we the committee do grant the said land to the said Robert Estes, always provided the said Robert Estes, his heirs and assigns shall at any time hereafter neglect or refuse to improve said land, as is above expressed, then said land is to return to the Proprietors.

“Ordered by the committee that henceforward, whosoever shall take up any of the lots, shall pay five shillings for said lots, and build on the lot in one year and eight months, and upon neglect to build on said lot according to order, shall forfeit said lot.”

“EAST GREENWICH, March 11th, 1726. Clement Weaver appeared at said meeting and desired of the committee a lot for a meeting house to be built upon, and the said Weaver is allowed to take lot No. 54.”

At a quarter meeting, July 13th, 1726, John Spencer proposed that he have thirty shillings out of the town treasury to pay for the making of a plat of the city lots in this town, which proposition was granted. At the same time William Hall was appointed to draw plats of all the land in Old Greenwich and the new purchase, and the charge to be paid out of the town treasury.

“ Sept. 2d, 1727, Whereas it hath been the custom for all persons that did take up lots in said town, that they should build a house of fourteen feet square, and nine foot posts, with a stone or brick chimney to said house, and we the committee, do find a great inconvenience in the proportion of said houses, it is therefore ordered, that whosoever shall from this time forward take any one or more of said lots in this town of East Greenwich, shall build a house of eighteen foot square, and fifteen foot between joints with a stone or brick chimney to the house, on each lot within twenty months from the taking up of each lot.”

“ EAST GREENWICH, Feb. 17th, 1729, Whereas the committee having made their return of the sale of several parcels of our undivided land and the proprietors will accept of what they have done in the premises, and continue then to make sale of the rest of our undivided land in said purchase, and that they pay the reasonable charge that hath accrued thereon out of the money they have received, and to make their return at our next meeting.”

“ EAST GREENWICH, May 29th, 1729, Voted and ordered the committee’s grant to Robert Estes, and his heirs and assigns forever, concerning the ship building yard in this town we order that the word forever be erased, and the rest of the grant is hereby confirmed until the proprietors shall take further orders concerning said ship building yard.

“ Voted and ordered, That the persons hereafter named be a committee to make a division of all of our land in our purchase westward of East Greenwich, above said that is not yet divided, and to employ a surveyor if need require, or if they, the said committee think it will be most to the proprietors’ advantage, to sell all or any part of the said land, it is their election to do which they please.

“ Ordered, That whereas there are several small swamp lots that doth not yet extend to the colony line, the proprietors do order that the said lots shall extend to the said line, they paying to the committee for the same five shillings per acre for the addition.”

“ EAST GREENWICH, March 24th, 1730, Voted and ordered, that Capt. Benjamin Greene of Warwick, and Thomas Fry and Thomas Spencer, both of East Greenwich, are appointed to appear at the next General Assembly to be held at Newport, in May next, then and there to defend the proprietors’ interests, in a certain tract of land mentioned

in one deed made by the Colony to several persons in East Greenwich and to employ one attorney or more if need require, and to act, and do any matter or thing that they may consider shall be most for the proprietors' interest or to the settling of peace and unity in the Colony, and a copy of this order under the proprietors' clerk's hand shall be their sufficient warrant for so doing."

" May 29th, 1730. That whereas Thomas Fry having taken up the lot No. 27, and having erected a wharf and wherehouse thereon, which is the condition that the said lot was granted upon, therefore the proprietors do hereby make the said lot a good estate in fee simple unto the said Thomas Fry and to his heirs and assigns forever.

" Voted, That the proprietors and inhabitants of the town are granted liberty to build a school house upon the southeast part of the land that was allowed for a Town House, which said land lyeth between John Coggeshall's lot and John Nichols' lot as it appears on the plat."

" March 25th, 1734. Voted, that whereas the proprietors are desirous to exchange six lots that are laid out for room for a burying place, and in lieu thereof to lay out several water lots in the room of them, and whereas one of the lots proposed to be exchanged, belongs to Thomas Fry, and in lieu he shall have the liberty to take the choice of the lots that shall be laid out, and the present committee to proceed to exchange the said lots upon the shore according to their discretion for the best conveniency, for the accommodation, and for the promotion of our town; and the lots so exchanged with the other land that they decide for a burial place, shall be and shall remain a burial place forever; and whereas there is a piece of land where the schoolhouse stands that was left for the building of a town house forever, we order and grant that the said land shall be and remain for no other use, but for building a Town House."

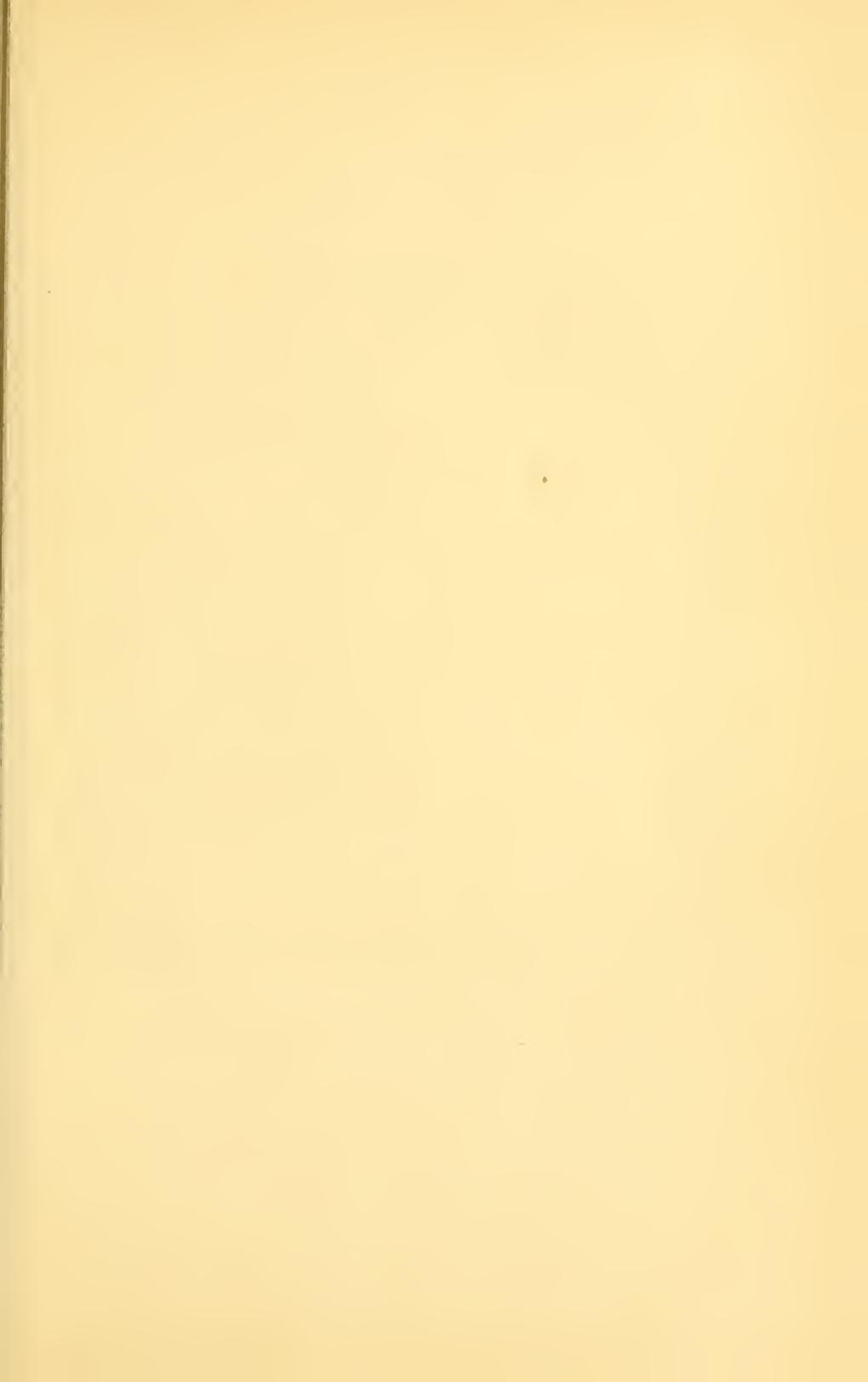
At a meeting July, 1734, an act was made, allowing a bounty of two pence on the killing of all kinds of squirrels, excepting the flying squirrels:

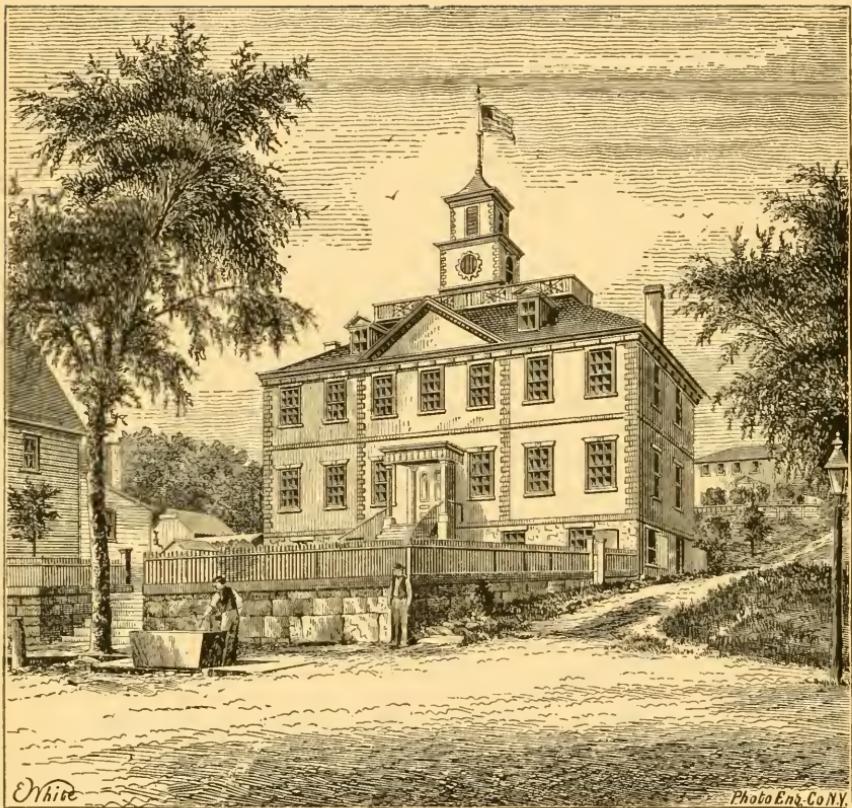
" August 28th, 1741, Whereas we, Pardon Tillinghast, Thomas Fry, and Thomas Spencer, were appointed a committee for the proprietors at a meeting held in East Greenwich July 29th, 1741, as may appear by the records of said meeting, to examine the records of said meeting of the proprietors and the proceedings of the standing committees

persons qualified to take up lots in that part of the town, that were appointed to manage the said affairs in letting and laid out into house lots in order for making, building and erecting a compact town or village; and also to see what power or authority the said standing committee had relating to the premises, and to examine the mismanagement and illegal proceedings of said committee, and to lay before the said proprietors at their next meeting upon adjournment, an act or order for the amendment of the said illegal proceedings of the committee and also how and in what manner the said standing committee may proceed for the future: We the above named persons, having examined the above mentioned proceedings, and we, by the records of the proprietors, find that the said committee had no power to do any thing with said lots but to license qualified persons to take up said lots to build one house on of such dimensions and within such a time as may appear by said records, and the said committee never had any power to sell or exchange or otherwise dispose of said lots, only to give leave for the taking up to build a dwelling house upon as aforesaid; we find that at a meeting of the said proprietors committee June 24th, 1738, the said committee did then take upon themselves to exchange the lot No. 101 for the lot No. 213, with James Reynolds, Jr., hath set a stable on the said lot No. 99, notwithstanding he was forbid by Jeremiah Pearce, one of the said committee from setting up the said stable before he had set it up he was forewarned by said Peirce not to do it, for remedy whereof we, the said proprietors of said land, do hereby order, and empower our said committee to warn the said James Reynolds to remove what buildings he hath on said lot, off from said lot, within two months from the date hereof, and in case he, the said Reynolds, shall neglect or refuse so to do, then the said committee are hereby empowered to take all lawful means to recover said lands off his hands."

DEED OF THE COURT HOUSE LOT.

As a bill has been introduced into the Legislature to annex the County of Kent to the County of Providence, and remove the courts from East Greenwich, some of our readers will feel an interest in seeing a copy of the original deed from John Pierce to the State. The plan is, in case of removal to present the State property to the Town of

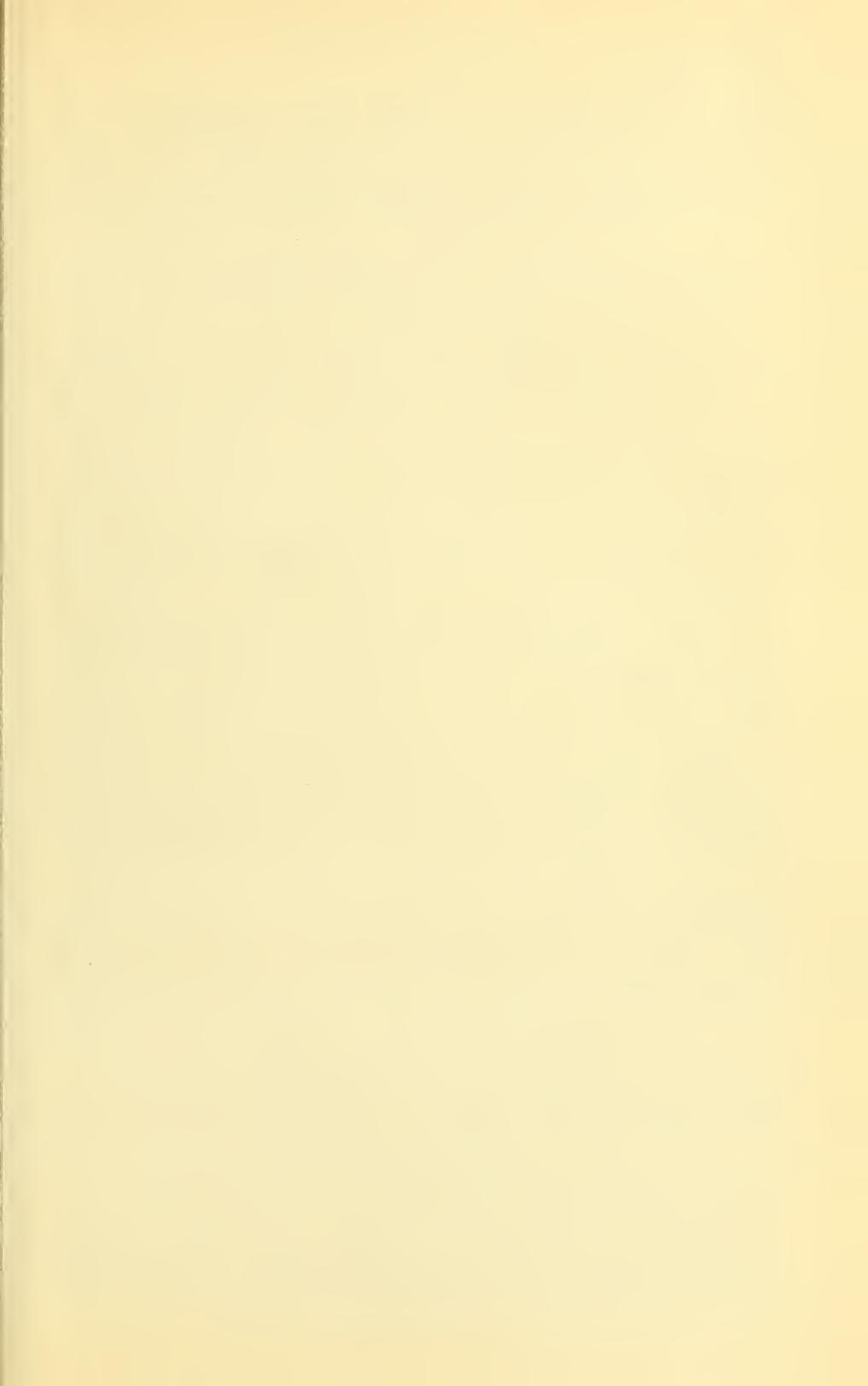




THE COUNTY COURT HOUSE.

1877.

Erected in 1805.





East Greenwich, which will be very acceptable to East Greenwich, but it is doubtful if the rest of the county will agree to it. According to a clause in the deed it appears that the lot with the valuable and expensive building upon it, will revert to the heirs of the original grantor:

"To all people to whom these presents shall come, I, John Peirce of East Greenwich in the County of Providence, Colony of Rhode Island Yeoman, send Greeting:

"Know ye, that I, the said John Peirce, for and in consideration of the love, good will and affection that I have and do bear unto the Colony of Rhode Island and Providence Plantations, in New England but now especially for and unto the free inhabitants of the County of Kent now erecting in said Colony, have given, granted and confirmed unto the free inhabitants of the County of Kent aforesaid and their heirs and successors forever, one small house lot of land, in East Greenwich aforesaid, and is the lot No. 8 on the plat; for to build and set up a County House theron, for the use, benefit and behoof of the County of Kent aforesaid, and is butted and bounded as follows: East on Main Street, South and West on land of the Grantor, and North on Court Street. To have and to hold all the above granted land and premises, to the only proper use and benefit of the inhabitants of the County of Kent, and I the said John Pierce do further grant and agree that at the time of this Grant, Bargain and Gift, until the ensealing and executing of the same, I am the true, sole, and lawful owner of the above given and granted premises.

"Furthermore, I, the said John Pierce, for myself, my heirs, executors and administrators, do promise and engage the above granted land and premises unto them the free inhabitants of the County of Kent, and their heirs and successors and survivors, against the claims, calling and demands of any person or persons whatsoever, forever to warrant, secure and defend by these presents.

"And Alice Pearce, the wife of the said John Pearce, doth by these presents freely, willingly, give, yield up and surrender all her right of Dower and power of thirds, of, in and unto the above demised premises.

"In witness whereof we, the above named John Pearce and Alice Pearce, have hereunto set our hands and seals the Thirty First day of August in the Twenty Fourth year of his Majesties Reign, George the Second, King of Great Britain, Anno que Domini, Seventeen Hundred and Fifty.

"Signed, Sealed and delivered in the presence of,

JOSEPH RHODES, JOHN PEIRCE,
THOMAS SPENCER, ALICE PEIRCE,

"Personally appeared the above subscriber, John Pearce, and acknowledged the above deed to be his act, hand and seal thereunto affixed before
JOHN OLIN, *Justice of Peace.*"

"EAST GREENWICH, March 30th, 1751. Voted, that the proprietors' committee have power to grant a convenient lot for building a distill house on, and to be under the same regulations as for building dwellings."

This distillery was on the lot now owned by Robert Champlin, and stood just east of his residence, and near the jail. The remains of the building were there up to about 1807. New England rum and gin were distilled there from molasses and rye.

"Voted, That the vacant land in East Greenwich upon the shore, that the town council of said town, had agreed to sell to Jonathan Nichols of Newport, Inholder, be not sold to the said Nichols, nor to any other person, for the proprietors are of the opinion it is not a highway, and that the same shall not be sold.

"Voted, That John Spencer, John Langford, and John Olin, are chosen a committee to examine into the proprietors acts and to draw up any amendments or alteration in any of the proprietors acts as they shall think proper, and present the same to the adjournment of this meeting which is the thirteenth of next April. And we the said committee having examined the records of the proprietors, and the records of the small town lots, and we do not find any provision in said acts for wharfing into the sea or salt water, and we have examined also the plat of the tract of land southward from the said town lots, and taken some measure of the same, and we find some vacant lots adjoining the sea shore, that accept belongs to the proprietors; be it therefore enacted by this present, and by the authority of the same it is enacted, that all the small lots lying and being in East Greenwich in the county of Kent is laid out for a town next adjoining to the sea shore, shall and may have liberty as privilege to wharf into the sea as far as the channel, the same width as the said lots are upon plat next to the shore, and that they shall have the same course into the sea as the dividing line between the towns of East Greenwich and Warwick as far as the burying place and then have their course into the sea as is drawn on the plat,

provided always, that there be a way of twenty feet next to said shore left and kept open around or along said shore as far as water lots do obtain, for a privilege for the inhabitants to pass and repass forever.

“And be it further enacted by the authority aforesaid, that all the vacant lands southward and westward as it lieth along the sea shore from the aforesaid town lots to a place called Mascochugg river, together with all the privileges and appurtenances therunto belonging on said shore be and shall from time to time forever hereafter be kept open to and for the use and benefit of all the free inhabitants of the town of East Greenwich aforesaid to pass and repass to them and to their assigns forever; and be it further enacted that the wood standing on the aforesaid vacant lotts shall not be cut off by any persons forever.”

“November 25th, 1752, William Baily, of said town made application to this Town Council that he might have Liberty to Retail Strong Liquor in less quantities than a Gallon, for the space of two days and no more; which is for two Muster Days for the second company or Train Band belonging to East Greenwich there being no house in said Company suitable for that purpose.

“Resolved that the said William Baily have the liberty to retail Strong Liquor in less quantity than a Gallon for the space of two days as above said he keeping good order and being under the same regulation as the other licensed houses.”

The next quotation from the records shows the care manifested in cases of contagious diseases:

“January 2d, 1753, Whereas it manifestly appears to this Town Council that Elijah Johnson, Mariner, lately arrived from the City of Philadelphia into this town, and is now a breaking out with the Small Pox in the compact part of said town, in the House of Thomas Casey and might be the means of spreading the same in this town if not in other of the neighboring towns; and for the preventing of the spreading of the same, Resolved, that Thomas Nichols, Caleb Speneer, Peleg Rice, Samuel Vaughn and all other proper assistance that they can get, are ordered to take the aforesaid Elijah Johnson out of the aforesaid Thomas Casey’s house in as careful a manner as they can, and convey him on board of the Schooner that he came from the aforesaid City of Philadelphia in, and then to convey the said Schooner to an Island not far

from hence known by the name of Chepinoxet and there on board of the aforesaid Schooner to be kept and nursed and tended by Peleg Rice, Samuel Vaughn, and a certain passenger that came from the aforesaid City of Philadelphia, with the aforesaid Elijah Johnson, as the law directs.

“And it is further resolved that Thomas Casey’s Family together with Deborah Johnson be confined to the aforesaid Thomas Casey’s house, and not to go about the town from house to house in said town, upon the penalty of the extremity of the Law in that case made and provided, for the space of twenty days from and after the date hereof, without License from this Town Council first had and obtained; excepting any of the aforesaid Thomas Casey’s family, or the aforesaid Deborah Johnson shall be likely or suspected to be likely to brake out with the Small Pox (he, she, or them) then to be removed to some proper place at the discretion of this Town Council; and it is resolved that Capt. William Wall is appointed to take a particular care that none of the aforesaid Thomas Casey’s Family do, nor the aforesaid Deborah Johnson do not pass about the town for the time aforesaid.”

It appears by this record that “Chepinoxet” was then an island; it can scarcely be called so now, except at a very high tide, when it is surrounded by water.

Not having finished the business, the council met the day following and made the following record:

“Whereas it is very probable that some of Thomas Casey’s family or the widow Deborah Johnson, will break out with the Small Pox insomuch that Elijah Johnson lately broke out with it in Thomas Casey’s house and that Deborah Johnson is Elijah’s mother, and attended him when he was breaking out with the Small Pox; Therefore, Resolved, that Thomas Spencer (son of Benjamin) go as soon as possible and air all the clothing and other things in Thomas Casey’s house that he shall think is necessary, that is likely to be infected with the Small Pox, and to cleanse the Chamber wherein the said Elijah broke out with the same, if he shall think need requires; and also to go twice a day to the said Thomas Casey’s house to see if any of them are likely to brake out with Small Pox or Deborah Johnson, and if he can discover that they or any of them are, to give notice Immediately to some one or more of the Town Council of said Town; that they give proper orders according to law about the same; all of which is to be

done at the cost and charge of Thomas Casey and Deborah Johnson."

One week elapsed and the council called up the subject again :

"Whereas it is probable (or likely) that some of Thomas Casey's family (or Deborah Johnson) is infected with the Small Pox, and is likely to brake out with the same, in a short time in said town, and whereas it is Resolved the said Thomas Casey is allowed and permitted to remove himself or any of his family, or Deborah Johnson, to the House wherein Abner Spence now lives in the town (which house belongs to Thomas Aldrich of the town aforesaid) when any or either of them shall be likely to brake out with the aforesaid Enfectious Destroyer of the Small Pox, all of which is to be at the cost and charge of the aforesaid Thomas Casey."

How different are the modern provisions against this terrible "enfectious" disease. Scarcely more care is now taken when the small pox appears than if it were the measles.

In 1754 there were nine licenses granted in East Greenwich for the sale of strong liquors. There has been but little improvement since, only that the liquor used a century ago was a long time, (comparatively,) in poisoning its victims to death. The unfortunate consumer of "patent liquors" is now hastened through his course with fearful celerity.

In those days, persons in order to remove from town according to law, were obliged first to obtain a certificate of permission. We find that during the year 1756 there were several removals to North Kingstown and Exeter.

September 13th, 1759, a man formerly of North Kingstown was complained of by one of the overseers of the poor of East Greenwich, that he, the said man, would, by his ill conduct and bad behaviour, probably become chargeable to the town, whereupon he, with his seven small children was ordered back to North Kingstown forthwith, and the order was carried out by the proper officer. In November the man returned, in "contempt of authority." He was then ordered to pay the sum of forty shillings, and pay costs of prosecution, taxed at £7, 6 and 4 pence, and that he remain in custody of the officer until the cost be paid, and thenceforth leave the town. Cases like this are often found upon the records.

At a council meeting held August 25th, 1756, Captain Sylvester Sweet appeared and informed the council that Abigail Sweet, one of the poor of the town, wanted some clothing, such as "shifts and a gound," and whereupon it was resolved by the council that the said Sylvester Sweet provide for her two good tow cloth shifts and a good flannel "gownd," and exhibit his account of the same before the council.

On the 29th of December following, Captain Sweet exhibited his account for the said articles of apparel, amounting to nine shillings, which account being duly examined was allowed and ordered to be paid out of the town treasury.

On the 28th of June, 1771, Thomas Casey, Esq., appeared in council and hired the highway and vacant land around the shore, from Maseachugg to Rocky Hollow, until the 28th of March following, for which he agreed to pay thirteen shillings and sixpence.

June 27th, 1772, John Glazier had liberty granted him by the council to build a vessel on the driftway around the shore by paying into the town treasury the sum of two-pence, lawful money, for the use of the same one year.

February 27th, 1774, Thomas Baily agreed with the council to board Elizabeth Havens for one shilling and ten pence a week.

July 14th, 1777, the town council appointed one of their number to hire persons to do military duty in the places of those persons called Quakers, that refused to do military duty. The council ordered the treasurer to provide a quire of paper and deliver it to the clerk for the use of the town.

It was resolved by the council, January, 1777, that a civil watch shall be kept in the town, of two suitable persons, every night until the 20th of May from six o'clock in the evening until sunrise, and that they receive two shillings each for every night; and if a watchman should be found asleep he shall forfeit and pay a fine of three shillings.

Extracts from the Council Records of June 14th, 1877:

"Whereas, the General Assembly of this State by a late Act, thereof ordered the town councils or committees that should be appointed in the several towns in said State, to settle and affix in the respective towns the prices of sundry articles, in this State—it is, therefore, resolved by this

town council, and by the authority thereof, by said Act given us, that the prices of the several articles and of labor done in this town from and after the 8th of July next to be as followeth.

“Clothier’s work, for fulling cloth, five pence per yard, and for shearing cloth one penny per yard, for every time it is sheared, and for pressing cloth two pence per yard, and all other clothiers business in like proportion. Spinning—for spinning linen or worsted five or six skeins to a pound shall not exceed six pence per skein, for every fifteen knotted skein and all fine work in like proportion, and all card work of woollen shall not exceed six pence per skein for every fifteen knotted skein. Weaving—for weaving plain flannel or and tow and linen, five pence per yard; for weaving common worsted and all linen one penny per yard, and all other linen in like proportion. Bark—good bark shall not exceed £1, 10 shillings per cord, delivered at the compact part of the town, and at all other places in said town in the like proportion. Tanning—for tanning hides six pence per pound. For making shoes for the use of the inhabitants of this town in their houses, shall not exceed two shillings and six pence per pair.”

In June, 1793, a committee consisting of Sylvester Sweet, Joseph Fry, Benjamin Fry and Thomas Tillinghast, met at the house of Thomas Aldrich in said town, and proceeded to examine the records in his possession belonging to the proprietors, and found a vote of the proprietors at their meeting on March 25th, 1717, ordering that two certain plats made by William Hall, surveyor, on the 28th of May, 1716, one of the farm lots and one of the town lots, be placed in the town clerk’s office of said town, there to remain for the use of said town forever, which vote hath never been complied with. Since the death of Dr. Spencer the said plats thereof are in the possession of Thomas Aldrich. We do not find that the proprietors have ever held a meeting since the 26th of April, A. D. 1766. We find that the proprietors’ committee for licensing the taking up of lots in the compact part of the town consisted of five members, and that at times the proprietors used to appoint others as a committee to examine the doings of their standing committee and report thereon; some of which doings they approved, and other parts thereof they nullified.

We do not find that the standing committee ever met after March, 1784, since which time the whole business seems to have been left to Thomas Aldrich.

We learn that the proprietors ordered their standing committee to take bonds of persons licensed to take up lots as aforesaid, that on failure of building they should forfeit thirty shillings to and for the use of the town, which bonds were to be lodged in the town treasurer's office. Some of these bonds are now in the possession of Thomas Aldrich, although numbers have been forfeited, no payments having been exacted. Fifteen shillings were to have been taken by the committee in 1773 for each lot granted, and some lots were taken up a number of times—two of which were retaken by Elijah Freeborn, June, 1793, and Mr. Silas Casey licensed five of the proprietors' lots.

"We find but two of the proprietors standing committee now living; wherefore we are of opinion that there is not, nor has there been for several years past any person or persons legally authorized to locate said lots." [1793.]

"East Greenwich, 1794. Voted, That whereas Thomas Tillinghast and Joseph Fry, were appointed a committee to receive of Thomas Aldrich late proprietor's committee to licensing qualified people to take up lots in the compact part of the town of East Greenwich, to build upon agreeable to the acts of the proprietors and deliver them to the present Clerk, said Aldrich when requested, delivered but one book; the latest date therein contained is the 26th of April, 1796, which is not the whole of said records belonging to the two offices; it is therefore voted by this meeting that Thomas Tillinghast, Joseph Fry, Robert Vaughn, and Pardon Mawney, be a committee to receive of said Aldrich all the records and papers he now holds belonging to said officers, and deliver them to the present clerk, give and take receipts for the same.

"Whereas some of the proprietors lots in the compact part of the town are taken into possession and under improvement by people who have not taken them up agreeable to acts of the proprietors, it is therefore voted by this meeting that our committee see that they comply with the acts of the proprietors, or recover the lots out of their possession by any lawful means; voted, that whereas Thomas Casey and John Ailsworth, have got some of the proprietor's lots in their possession, not taken up agreeable to the acts of the proprietors, it is voted by this meeting that the clerk notify them to appear at the adjournment of this meeting, to account by what authority they improve them."

As an interesting portion of the history of the town, we

think the names of the heads of families as the lists stood in 1774, will be appreciated by the present generation. In that year a census was taken under the authority of the Colony, and the following names were returned as heads of families :

John Arnold, Jr.,	Benjamin Coggeshall,	John Grinnell,
Charles Andrew,	Thomas Coggeshall,	Archibald Graves,
Thomas Aldridge,	Nichols Coggeshall,	Joshua Godfore,
Matthew Aylsworth,	Joshua Coggeshall,	Ebenezer, Hath,
Oliver Arnold,	Thomas Corey,	Freeborn Hamilton,
Pardon Allen,	John Cooke,	William Hamilton,
John Arnold,	Hopkins Cook,	Robert Hall,
William Arnold,	Stephen Cooper,	Oliver Hazard,
Joseph Arnold,	Gideon Casey,	Joseph Hunt,
Thomas Arnold,	Thomas Casey,	Ezekiel Hunt,
Richard Aylsworth,	Silas Casey,	Ebenezer Hall,
Anthony Aylsworth,	Archibald Crary,	Anthony Holden,
Rebecca Andrew,	Job Comstock,	Nicholas Hyde,
Benoni Andrew,	Samuel Cahoon,	Daniel Howland,
Jonathan Andrew,	Richard Cornell,	Mary Jennings,
Edmond Andrew,	Cornelius Clarke,	Lowry Jenks,
Job Alsbane,	Samuel Davis,	Michael Jenks,
William Baily,	Nathan Ely,	Isaac Johnson,
William Baily, Jr.,	Jereimiah Fairbanks,	John Johnson,
Thomas Baily,	Benjamin Fry,	Jonathan Johnson,
Joseph Baily,	Joseph Fry,	William Johnson,
George Baily,	Lemuel Fry,	Jabez Jones,
Daniel Bates,	Thomas Fry,	Silas Jones,
Robert Babcock,	Phineas Foster,	Josiah Jones,
Caleb Briggs,	Nathaniel Greene,	Abel Jones,
Clive Briggs,	Nathan Greene,	Joseph Joselyn,
Edwin Briggs,	Joseph Greene,	Philip Jenkens,
Job Briggs,	Elisha Greene,	Remington Kenyon
Thomas Briggs,	Sylvester Greene,	Arthur King,
Nathan Briggs,	Stephen Greene,	James Luther,
John Briggs, Jr.,	Rufus Greene,	John Langford,
Richard Briggs*, son of John,	Jonathan Greene,	John Langford, Jr.,
Benjamin Bennet,	Daniel Greene,	Joseph Mott,
William Bentley,	Benjamin Greene,	Stephen Mott,
John Brightman,	John Greene,	Stephen Mott, Jr.,
William Burlingame,	Griffin Greene,	Robert Morris,
John Burlingame,	Henry Greene,	Daniel Maxwell,
David Brown,	Christopher Greene,	Gideon Mumford,
Bial Brown,	William Greene,	Stephen Mumford,
Amos Brown,	Augustus Greene,	John Matterson,
Clarke Brown,	Matthew Greene,	Augustus Munford,
Amos Boose,	Nicholas Greene,	Caleb Mathew,
Andrew Bayard,	George Greene,	Isaac Moore,
William Card,	Samuel Greene,	Richard Mathewson,
Job Card,	Albert Greene,	Pardon Morney,
Joseph Card,	Job Greene,	John Nichols, son of Elkan,
Charles Carr,	Oliver Gardner,	Jonathan Nichols,
Daniel Carr,	John Gardner,	George Nichols,
Cornell Carpenter,	Henry Gardner,	Richard Nichols,
Morgan Carso,	Job Gardner,	John Nichols, son of Thomas,
Jonathan Capron,	Nicholas Goddard,	Freelove Nichols,
William Coggeshall,	William Giles,	
	John Glazier,	

Thomas Nichols,	Wilson Spencer,	Thomas Tillinghast,
Alexandre Nichols,	Henry Spencer,	Philip Tillinghast,
James Nichols,	Nathan Spencer,	George Tillinghast,
Robert Nichols,	Caleb Spencer,	Benjamin Tillinghast,
Ruth Nichols,	Benjamin Spencer,	Joseph Tillinghast,
John Nichols,	Jeremiah Spencer,	Samuel Tarbox,
Job Pierce,	George Spencer,	Isaac Upton,
Daniel Pierce,	Ebenezer Spencer,	Samuel Upton,
Thomas Pierce,	Silas Spencer,	Jas. Mitchell, Varnum,
Stephen Pierce,	Susannah Spencer,	Daniel Vaughn,
John Pierce,	Rufus Spencer,	David Vaughn,
William Pierce.	John Shaw,	Robert Vaughn,
John Pierce, son of Benj.	Merrit Smith,	Christopher Vaughn,
James Pierce,	Iehabod Smith,	Caleb Weeden,
Jeremiali Pierce,	Samuel Smith,	John Whitman,
Preserved Pierce,	Thomas Slocum,	Samuel Whitman,
Iehabod Prentice,	Andrew Smart,	James Whitman,
John Pitcher,	Caleb Sheffield,	Smith Wilcocks,
Thomas Place,	William Sweet,	Ephraim Ware,
Thomas Philips,	Ann Sweet,	Robert Whitford,
Aldrich Reynolds,	Sylvester Sweet,	Caleb Whitford,
Samuel Relf,	Stephen Shippee,	Peleg Weaver,
Shippey Reynolds,	Thomas Shippee,	Benjamin Weaver,
Thomas Reynolds,	Rowland Sprague,	George Weaver,
Jonathan Rouse,	Jeremiah Sweet,	Jonathan Weaver,
Gardner Rouse,	James Stafford,	Timothy Weaver,
Peleg Rice,	Joseph Stafford,	Clement Weaver,
John Spencer,	James Sweet,	Thomas Wells,
Michael Spencer,	Benjamin Sweet,	Peter Wells,
Griffin Spencer,	Samuel Sweet,	Ezekiel Warner,
Thomas Spencer, son of Benjamin,	Henry Sweet,	Joseph Winslow,
Stephen Spencer,	Jonathan Tibbitts,	Job Winslow,
Walter Spencer,	Henry Tibbitts,	Joseph Whitmarsh,
William Spencer,	Benjamin Tibbitts,	Hannah Wall,
	Robert Taft,	Benjamin Wall.

How few of these names are heard in East Greenwich now? The names of Alsbane, Bently, Brightman, Boose, Bayard, Carso, Ayrault, Crary, Ely, Fairbanks, Goddard, Giles, Glazier, Grinnell, Graves, Godfore, Hamilton, Hyde, Jennings, Joselyn, Jenkens, King, Luther, Langford, Morris, Maxwell, Mumford, Mathew, Moore, Prentice, Relf, Rouse, Smart, Sheffield, Upton, Varnum, Ware, Whitmarsh, and many others appear to be extinct.

CHAPTER III.

MANUFACTURES.

At the commencement of the Revolutionary War, a man by the name of Upton came from Nantucket to East Greenwich, and manufactured earthen ware for a number of years. The pottery where the articles were made, and the kiln where they were baked, stood on the lot now occupied by the dwelling house of John Weeden, on the corner of King and Marlboro streets. The articles made there consisted of pans, bowls, plates, cups and saucers. As there were no porcelain manufactories in America at that time, and the war prevented the importation of such articles from Europe, many of the people here were obliged to use these coarse clumsy plates, cups and saucers for want of better. They were made of the coarse red earthen ware, which we see at the present day in the form of milk-pans, jars and jugs. A table set out with such rough looking specimens of crockery would look very strange at this day, but we presume that many a good dish of tea was drunk out of those thick, heavy cups and saucers, and many excellent dinners were eaten off of those red earthen plates. The clay for making those articles was brought from Quidnesett at a place called Gould's Mount, on the farm now belonging to Henry Waterman, and where great quantities of the same kind of clay still remains. Shortly after the termination of the Revolutionary War Mr. Upton returned to Nantucket, and no earthen ware has been made here since.

The Narragansetts, or some other race who inhabited this country previous to the Indians, manufactured articles of earthen ware from this same deposit of clay. Directly opposite the village of East Greenwich is a tract of land called Potowomut, and at the north end of this tract are

vast quantities of quahaug shells. It is evident that these shells were carried to this spot by the former inhabitants of this continent, as they still bear the marks of fire. Among these shells are found great numbers of stone arrow heads and fragments of ancient pottery. These pieces of pottery contain the same coarse gravel which is found in the clay from Gould's Mount, showing that the people who made this earthern ware, were not possessed of the conveniences for sifting and grinding the clay, as the moderns do when preparing it for use. The articles thus made were unglazed, and evidently made from the clay in the same state as when dug from the deposits. The writer of this history has a number of fragments of this pottery in his possession, and once had a complete jar or vase found in an Indian grave, which is now in the possession of Dr. Parsons. The late Dr. Usher Parsons said it was made by covering a crookneck squash with a coating of clay and then baking in a wood fire until it was sufficiently hard to retain its shape. In this deposit of shells are found quantities of arrow and spear heads of stone. These arrows and spears are made of a kind of flint called horn-stone, which is not found in Rhode Island, and we believe nowhere south of New Hampshire or Maine—where it is very abundant. The race, therefore, which used them, must have had some traffic with those who inhabited these northern regions, or otherwise they must have traveled a great distance to procure them. One great mystery is to know how they were able to cut such hard stones into such thin sharp-pointed arrow heads, as they certainly did not possess those fine steel hammers such as were used to make gun flints.

CALICO PRINTING.

Extract from Judge Staples's "Annals of Providence:"

"About the year 1788, John Fullam worked a stocking loom in Providence, and in 1794 Messrs. Schaub, Tissot and Dubosque, were engaged in printing calicoes; they used cotton cloth imported from the East Indies and wooden blocks to impart the desired figures and colors. Previous to this however, by several years, calico printing in the same manner was carried on at East Greenwich; this it is supposed was the first calico printing done in America. The Rhode Island Historical Society have, in their cabinet in Providence some of the calico first printed, and some of the blocks first used."

It appears, then, that our village has the credit of establishing the first calico printing works on this continent. A man by the name of Dawson first set up the business of printing calico in East Greenwich, and the print works were in an old building which formerly stood on the lot now belonging to Mrs. Phebe Davis and Mrs. Ruth Brown, at the north end of the village, and which was torn down within a few years. The printing was done on linen cloth, which was spun, woven and bleached by the women of our village and its vicinity. The linen thread of which this cloth was made, was spun by hand on the small linen wheel operated by the foot, then woven into cloth on the common hand-loom, and then bleached in the sunshine. This bleaching was a long and tedious process, and entirely different from the chemical bleaching of the present day. The long web of linen cloth was laid on the grass, stretched out and fastened to the ground by wooden pegs, and then constantly sprinkled with water, until the sun's rays, acting on the cloth, changed the brown tow-cloth into pure white linen, ready for the calico printer. A calico, or as it was then called a chintz dress, was at that time a rare and costly article, and ranked as high in the scale of fashion as the silks and velvets do now. As there was little or none of the calico in the shops for sale, every family made their own cloth and then carried it to the printing establishment to be printed, each person selecting their own pattern and colors. The patterns were very neat and pretty, and the colors remarkably brilliant, much more so than the calico of the present day; but those brilliant tints were owing to the material on which they were printed, as linen will take color better than cotton. There are a number of specimens of this linen calico printed here more than ninety years ago, in this village at the present time.

An old lady, who was living here until within a few years, and who spun, wove, and had printed a number of pieces of this calico, gave me an animated description of the manners and customs of the people of those times, their amusements and social pleasures. She said that when a family had a piece of cloth printed it would be kept for a long time before it was made up into dresses, so that they could exhibit it to their friends and neighbors, and it was made the excuse for many an afternoon visit, to drink tea, and to talk over and admire.

Afternoon and evening parties were not then so formal

and exclusive as now. Our village was not divided into so many different circles as at present, but consisted of only two divisions—those who behaved with propriety and those who did not. It was unnecessary also to send out cards of invitation, as manners and fashions were very plain.

The dress of the men consisted generally of cloth manufactured in their own houses. Laborers of almost every description wore leather aprons, but the best suit of the opulent was of English manufacture made in a plain style. Some who were a little flashy would wear a cocked hat and have their hair powdered, with their hair clubbed or queued. Sometimes they would buy extra hair for the purpose of giving the club or queue the better effect. Women of the same neighborhood would visit each other wearing a checked apron, a striped loose-gown, somewhat resembling the modern saecues, a handkerchief over the shoulders, and a sun-bonnet. Then they would divert themselves over a cup of Bohea tea, with those delicious short biscuits and cakes. A few who considered themselves a little superior would wear a silk or calico gown, with a long ruffle cuff, a lawn apron, a little roll of wool something like a pin-cushion on the head, with the hair smoothly combed over it, which they called a “commode.”

On the infrequent holidays the young men amused themselves in the lots, playing ball, shooting at poultry, or at a target, or now and then at wrestling and jumping for a wager. But the highest frolics were the large quilting parties. After the quilt was finished and rolled up out of the way, a dance was next in order. The music was supplied by the violin of an old negro named Prince Greene, one of the servants of General Greene. Reels, contra-dances, and a dance called “fore and after,” were popular at that period. Quadrilles, polkas, and waltzes were then unknown. At harvest time, the young men would gladly travel the long miles to a husking party on a pleasant evening, as the farmers generally made a great feast on such occasions.

Among the curiosities to be seen in the State Genealogical Rooms at Newport is an antique spinning-wheel, that was made and used more than a century prior to the invention of the spinning-jenny, which now whirls so busily in our great factories, performing so speedily and so well the work of hundreds of hands. In its construction the old wheel tells of its antiquity. It is made of oak and maple, and it is finished with so much care as to indicate that it

was not made by machinery, but carefully and laboriously wrought out by hand. Its early history is unknown. It was no doubt made either in England or Ireland. Some time ago it came into the possession of E. H. Pease, Esq., being a gift from its former owner, Miss Eleanor Fry, a lady of East Greenwich. In a letter addressed to Mr. Pease, she gives the later history of the old wheel:

"In 1754, it came to my father's house in East Greenwich, from Narragansett; it had been in America nearly one hundred years when it was brought here; in 1777, I spun on it linen yarn enough to weave one piece of lawn handkerchiefs, twelve in number, as good as those imported from England; the ladies here were emulous to excel, and were so patriotic that they chose the fabrics of their own country, and toiled with their own hands to spin lawn for their own dresses; the wheel was given me by my father, Samuel Fry."

In a subsequent letter, Miss Fry, who was more than eighty years old when she wrote it, says, in relation to a spinning party: "It was done in 1789, to celebrate the adoption of the Federal Constitution, and to encourage manufacturing in Rhode Island. On that occasion forty-eight patriotic ladies assembled at the Court-House in East Greenwich, with their own wheels, their own flax, and for their own use spun one hundred and seventy-three skeins of linen yarn, in one day, from sunrise to sunset. One lady spun seven skeins and one knot—that being the most spun by any one of the company.

"The young lady who spun the most yarn on that day was Miss Lydia Arnold, afterwards Mrs. Lydia Greene, wife of Dr. Jeremiah Greene; there were several who spun six skeins in the same time; the usual amount was two skeins in a day for each to spin."

How interesting is this reminiscence of a custom in vogue in the early times of our country, and patriotically observed in the midst of the stirring scenes and important events of the Revolution. These "spinning matches" were of ancient date and of long continued observance throughout New England, and annually attracted much attention. Doubtless they aroused the deepest kind of excitement among our grandmothers. And how patriotic they were! They preferred fabrics of home-growth to foreign manufactures. Even the simple finery in which they choose to in-

dulge must be of native production, and in their public trials of skill and activity they forget not their beloved country. That "good old time," as well as nearly all of those noble souls who stamped upon it the imperishable impress of their characters, has passed away forever, and all is changed.

In gazing upon this old spinning-wheel—this curious and venerable relic of almost two hundred years—our imagination reverts to the match spoken of by Miss Fry, when forty-eight young ladies of East Greenwich assembled in the Court House, and, in the presence of an excited multitude, all day long plied their quick and nimble fingers in the old-fashioned accomplishment of spinning. From the rising of the sun to its setting their wheels revolved merrily; and what a buzzing there must have been in that room, and how interesting to witness such a scene under such circumstances.

The Miss Eleanor Fry mentioned above was well known and affectionately remembered by many people of this village as Cousin Ellen Fry, who was in her later years a rigid Quaker, and a strict observer of the discipline and customs of that society; always known as a kind friend and comforter in times of illness and affliction. In her earlier years she was a gay young lady in the high-toned society which then existed in East Greenwich, mingling in festivities of the day, and dancing with grace the stately minuet. Music was then a rare accomplishment, though two pianos were owned in this village previous to the year 1800—one belonging to Mrs. Ray Greene, mother of the present Governor William Greene, and the other to Mrs. Anne Greene, widow of Nathaniel, son of General Greene.

Cousin Ellen, in conversation, mentioned that she once drank tea at General Varnum's house on Pearce street, with Lafayette and other French and American officers, at the time of Sullivan's expedition to Rhode Island, and that one of these officers paid her a very delicate compliment. A yellow slip of paper in faded ink was found carefully folded away in an old receipt book, which came into the possession of one who valued it for the sake of its former owner. These lines were written upon it, and it is quite probable that we now read the delicate compliment to which she alluded:

"For man to bow to man below
Is called Idolatry I know,
But when Angelic forms appear
Like thine, 'tis duty to revere."

The ancient dame who, in her gray age had become the universal Cousin Ellen of her quiet village, had not forgotten the time of her brilliant youth, when as the beautiful Miss Eleanor she shone in the polished society that assembled in the congenial centre afforded by the spirited little town, so deeply stirred in sympathy with the changes and chances of Revolutionary fortunes. The homely lines with their well-worn compliment, were perhaps penned and presented by some honest provincial volunteer, and glorified to girlish imagination by the halo of patriotic devotion. This scrap of crumpling paper, with its faintly traced lines, was a magical link which still bound her to the lingering past. It was the potent talisman which called up about her, as she sat, lonely in the shadows of age, shining visions of the power, the triumphs and the glories of youth.

SALTPETRE WORKS.

During the Revolutionary War, saltpetre became a very scarce article. Previously all the nitre used in this country was imported from Europe; but at the beginning of hostilities the supply from this source was cut off. Nitre being an essential ingredient in the composition of gunpowder, the general government gave its attention to the encouragement of the manufacture of saltpetre. Richard Mathewson united with others in the undertaking of manufacturing it. The saltpetre works were erected near the old windmill grounds on Division street, on a lot still called the saltpetre lot. The earth which produced the nitre was collected from cellars and from the dirt under the foundations of the old buildings in the village.

CARD MANUFACTURE.

About the time of the erection of the saltpetre works, Richard Mathewson began the business of making wire. The war preventing the importation of the article, wire was very scarce and expensive. Mr. Mathewson used horse-power for drawing the wire, and the building occupied by him for this purpose, stood on the lot at the corner of Main and Meeting streets.

About the year 1790, Richard Mathewson and Earl Mowry commenced the manufacture of woolen cards in East Greenwich, and this was the first establishment of the kind in this country.

Earl Mowry invented and constructed all the different machines necessary for the business; those for puncturing the holes in the leather and those for cutting and shaping the teeth. Although at the present time machines are used for this purpose, which puncture the leather, cut, shape and insert the teeth in the card, yet at that time a number of different processes were required to produce a card. First, the leather, after being cut into suitable dimensions, for the cards of different sizes, was put into the machine which made the holes for the reception of the teeth. These teeth were made by another separate machine, which cut, bent and shaped the wire into the proper form of card-teeth. The wire, which was of different sizes, suitable for cards which were to be used for fine or coarse wool, came in the form of skeins like skeins of yarn. It was placed on a reel, whence it was wound off by the machine as it made the teeth. The machine itself was a very complicated and curious affair; and five or six of this description were required in the business of card making, which was then a tedious process, while at present the requisite apparatus occupies a space of only two or three feet. Then, after the leather was prepared, every card-tooth was inserted separately, by the fingers of women and children. This card factory at that time furnished employment for a number of persons in the village and vicinity, and many families depended on it as their only means of support. They were paid by the dozen cards for inserting the teeth into the leather, or, as it was called "setting cards."

So common was this employment then, that when the women went out to "spend the afternoon," or evening with their neighbors, instead of their sewing, embroidery or knitting, they carried their cards and tin-pan of teeth. A number of young girls also found constant employment at the factory, occupied in examining the teeth, pulling out all that were crooked and defective, and inserting perfect ones in their places.

When Messrs. Mathewson and Mowry commenced the business of card making they made what were called "hand cards," used principally by the farmers' families for straightening the fibres of wool, and forming it into rolls, ready for spinning. But when the carding machines, driven by water power went into operation, and still later when the business of carding and spinning cotton was begun in this country, they turned their attention to making the larger

and more expensive kind of cards required for this purpose. They furnished all the cards used in this country for a number of years after the cotton manufacture was introduced, and indeed until the machine which does all the work itself was invented.

The card manufactory was in the dwelling house now owned by Mrs. LeBaron, nearly opposite the Updike House.

TANNERIES.

As early as 1780 a number of tanneries were established in East Greenwich. The earliest one was by Nathan Greene, on the lot now owned and occupied by Dr. James H. Eldridge; another, owned and worked by Caleb Greene, was located a short distance above the Orion Mill, on the stream which supplies the fountains for the use of the mill; another on Queen street, between Marlboro and Duke streets, was owned by Martin Miller, and another at the north end of the village on Main street belonged to Robinson Pearce. The process of tanning at that period was entirely different from the present method. It is now done in a short time by the use of chemicals and machinery; then it required several months by hand labor to complete the process. Most of the bark used in tanning was brought from Maine and sold by the cord like fire-wood. The manner of grinding the bark, was a very clumsy and inefficient one. A circular platform with a deep groove on its outer edge was laid down, then a large heavy stone shaped like a grindstone was made to revolve on its axis, with its edge in the groove, until the bark was crushed sufficiently for use. Afterwards a bark mill was invented similar in its operation to the old-fashioned coffee mill, which ground it much finer, with less time and labor. The tan-vats were wooden tanks sunk into the earth level with its surface, filled with alternate layers of bark and hides, and left to soak until the *salts of tannin* had converted the skins into leather. The process was completed by saturating the leather with a horrible smelling oil, called gurry, the same which is now used for medicine, under the name of cod liver oil. These tanneries supplied the surrounding country with all the leather then used.

HATS.

There were three extensive hat manufactories in East Greenwich prior to 1800. The principal one was owned

by John Casey, who employed a number of workmen, and the building was located on the lot now occupied by the large brick block belonging to the firm of Browning & Fitz. Another hat shop owned by Daniel Davis was on the lot where the Greenwich Bank Building now stands, and the other, owned and managed by Ezra Simmons & Sons, was in the house on the corner of Main and Queen streets, now owned by Miss Lydia Simmons, the only remaining descendant of the once large family of Ezra Simmons. This family will be remembered by the people of this village for their talent and eccentricity. Chaloner Simmons possessed a taste for painting and a genius for caricature, which had it been cultivated, would have made him celebrated; but intemperance, that bane of genius, killed him at middle age. The other two brothers, Caleb and Harry, were steady, industrious men, and assisted their father in the hat business, until the invention of machines for making hats destroyed their trade. The old man and his two sons would make up a quantity of hats, (all of the same shape), and then with as large bundles as they could possibly carry in their hands, they would trudge off (single file, one behind the other) among the factories on the Pawtuxet, until the hats were all sold.

The method of making hats at that period was a long and difficult process. The hat body as it was then called was formed in this manner: a block of wood in the form of a cone, wet, was placed on a large table, then the workman, holding a long bow suspended from the ceiling, in one hand, would snap the string of the bow among the wool on the table, until the wet block was covered with the fibres of the wool of a sufficient thickness to form a hat. The block with its covering of wool was then placed in boiling water, until the wooly fibres became felted sufficiently to remove it from the block. A large copper kettle set in brick with a furnace beneath for heating water was placed in the centre of the room with a wooden frame around the kettle similar in shape to the hopper of a grist mill, only octagon, instead of square. The workmen, standing around with the palms of their hands covered with sole leather to protect them from the hot water, would roll and squeeze the hats until they were firmly felted. The hats were then shaped on blocks until they assumed the desired form; then lined, bound and trimmed, they were ready for sale. Among other eccentricities, whenever Mr. Simmons saw a stranger

in the street wearing a hat whose shape was new to him, he would take it from his head, and after examining it thoroughly, would replace it on the man's head, as if it was nothing singular.

COTTON MANUFACTURE.

The first cotton mill in the Town of East Greenwich was in the western part of the township, about three miles from the village. It was built, I have been informed, by Dr. Tillinghast, and was called the Tillinghast Factory. It was on a small stream at the head of Hunt's River, and is still there although enlarged. It was built as early as 1812 or 1814, and the cotton yarn spun there was woven into cloth by the farmers' wives and daughters, who resided in the vicinity, on hand-looms. The mill is now owned, I believe, by a Mr. Moon.

In the year 1827 a company under the name of "The East Greenwich Manufacturing Co." built a steam mill at the foot of King street near the Jail. It was a stone building four stories in height, and in size about fifty by a hundred feet. The company consisted of Daniel Harris, Agent; Ezra Pollard, Superintendent; and Dr. Charles Eldridge, Albert C. Greene, Fones and Wicks Hill, C. W. and Daniel Greene and James P. Austin. The mill contained about seven thousand spindles and one hundred and twenty looms. The enterprise was not a success, and in a few years the company became bankrupt. Previous to the failure of the concern, Ezra Pollard left it, and built a woolen mill on Duke street. The cotton mill was destroyed by fire February, 1839. The ruins, with the site, were purchased by J. C. Sanford, of North Kingstown, and Waterman & Arnold, of Providence. After laying the foundation for the present mill, they abandoned the concern and sold it to the firm of Pierce, Salisbury & Co., who erected the mill now standing there. The present mill when first built, was about the same size as the first one, but it stands in a reversed position. In 1845, Pierce, Salisbury & Co. sold the mill with the other property connected with it, to J. C. Peckham, of Providence, who filled it with machinery and worked it about four years, and then, after removing the machinery to Olneyville, sold the whole concern to Thomas J. Hill, who is the owner at this present time. Mr. Hill afterwards built an addition on the south

side nearly as large as the original building, and named the factory "The Bay Mill."

In 1836 C. W. and D. Greene, Wm. P. Salisbury, and others in New York, built a large brick mill on Main street, at the south end of the village—then outside of the compact part—it was filled with machinery for the manufacture of fine broadcloths and called "The Union Mill." The company, being unable to compete with foreign production, soon failed, and after removing the machinery the mill was closed for a number of years, when it was purchased by Benjamin Cozzens. Mr. Cozzens built a large addition on the west end of the mill, and importing machinery from England put it in operation as a cotton mill. After Mr. Cozzens failed in business, the property was purchased by Adams & Butterworth, who now operate it for the manufacture of print cloths. The mill is now called "The Orion Mill," and runs about 15,000 spindles.

A serious accident happened to this mill about two months since. One of the six large boilers exploded with terrific force, killing the fireman instantly, and injuring the engineer.

WOOLEN MANUFACTURE.

During the year 1836 Ezra Pollard built a woolen mill on Duke street and manufactured Kentucky jeans. It was a two-story wooden structure, standing at the north end of the village, and operated two sets of machinery. It afterwards passed into the possession of Richard Howland. In the year — it was destroyed by fire and the next year Mr. Howland built a larger brick mill on the site of the old one. The second mill contained three sets of machinery, and was operated by Mr. James Waterhouse until the year 1868, when it was again destroyed by fire. In the year — it was rebuilt by Mr. Howland on a still larger scale, but was never put in operation, and still remains vacant.

PRINT-WORKS.

The "Green's Dale Bleachery" was built by the East Greenwich Manufacturing Co., Moses Pearce and others. It was on a small stream at the south end of the village, called the Maskerchugg, but was operated by steam power. It was used as a bleachery for a time by a Mr. Thornly, and soon after came into the possession of George J. Adams, who converted it into a "print-works" for printing mouslin delaines, where was printed the first goods of this kind in

the United States. These delaines, were a rich and beautiful article, and were sold in Boston, New York and other cities as of French manufacture, very few people believing such elegant fabrics could be produced in this country. Mr. Adams taking the hint, had tickets printed in the French language attached to the prints, and many people wore dresses which were printed in East Greenwich, supposing they were of foreign production. The printing was done with wooden blocks, by Scotch and English workmen, some of whom were fine artists in arranging and combining various rich tints. Soon afterwards Mr. Adams was induced to remove to Taunton, Massachusetts, with his same workmen and manager, (Mr. Monoch), but there the business was a complete failure. For some reason, (perhaps want of purity in the water used), he could not bring out those clear and beautiful colors he was able to produce at East Greenwich, and the result was he abandoned the works at Taunton and returned to Maskerchugg. After his return the "calico printing machine" coming into use, he turned his attention to calico printing, which he prosecuted with success until the year 1850, when the whole establishment, with the exception of the dry sheds, was burned to the ground. The works were soon rebuilt, and operated by George J. Adams for "Blue Printing" until 1853; from 1853 to 1856 they were operated by Adams & Butterworth in "Madder Printing;" from 1856 to 1858 they were operated by James C. Butterworth alone, when they were again destroyed by fire. Undismayed by these calamities, the owners rebuilt the works on a still larger scale, and leased them to Mr. Theodore Schroeder, who operated them until August 2d, 1862. Mr. Schroeder, who was a native of Copenhagen, Denmark, continued to reside on the premises until his death, in the year 1867. Since 1862 the print-works have been operated by Adams & Butterworth.

BRASS FOUNDRY.

About sixty years ago Cromwell Salisbury operated a foundry for making brass andirons, shovels, tongs, and supporters, on Marlboro street. He was a very ingenious mechanic, manufacturing his own metal, inventing his own patterns, and making the iron portion of his articles at his own forge and anvil. These articles were very rare at that time, and he supplied the country around for a number of years. His patterns were very beautiful; many of them are still in existence and highly valued. Some of our readers,

perhaps, may not know what supporters are. They are small pieces of brass in a semi-circular form, and fastened each side of a fire-place to support the shovel and tongs in an upright position. Mr. Salisbury made many other useful articles, which, at that time could only be procured by importation.

COIR BRUSH MANUFACTORY.

In the year 1873 Mr. John Earnshaw commenced making coir mats and brushes, on Duke street. He invented and patented his own machines, and at present he is the only manufacturer of coir brushes in the United States. Coir is made from the fibrous portion of the husk which covers the cocoanut. It is principally imported from Calcutta, although large quantities are made by the natives on the coast of Africa.

The fibrous portion of the husk after being separated from the nut, is macerated in water, until by fermentation all the gelatinous portion is dissolved, leaving the fibres in a state to be spun into a coarse kind of yarn. The natives spin the fibre by rolling it on the knee with the hand until there is twist enough to form it into a coarse thread, which is then made up into skeins ready for export. It is imported in bales, each weighing about two hundred and fifty pounds, in the form of small skeins, very tightly packed, and will make four brushes to the pound.

The first process in manufacturing the brush consists in reeling the skeins on spools. These are placed on a frame in front of a folding machine, then a boy with this machine folds the yarn into layers for two brushes, then compresses them and cuts them apart at the rate of four hundred brushes per day. The next process consists in binding around the brush and stitching it on, and it requires two binders to one folder. The brush is then finished by shearing and trimming. They are used mostly for scrubbing floors, and are called the "coir scrubbing brush." Mr. Earnshaw makes them for a firm in Boston, called the "National Manufacturers' Co."

Mr. Earnshaw is also the inventor of the flour sifter, on which he receives a royalty on every one sold, and a machine called the "Earnshaw needle loom," for weaving ribbons and other narrow fabrics, which he sold to a firm in New London, Connecticut.

MACHINE SHOP.

In the year 1845 a two-story wooden building was erected at the corner of Division and Marlboro streets, by Asa Arnold, for a machine shop. Mr. Arnold was a descendant of the Smithfield Arnolds and the Greenes of Potowomut. He was well known throughout New England by the past generation, for his invention of the compound motion, or differential wheels, applied to the cotton speeder. This invention has been in use on all speeders throughout the world for over fifty years, and has never been superseded or improved upon.

The machine shop was used for the first four or five years, for the building of cotton machinery, mechanics' tools, machines for making pressed brick, and doing repairs for the mills and print-works. Since 1850 to the present time it has been occupied by his son, Mr. Benjamin Arnold, for building machinery invented by him for knitting seines and fishing nets.

CHAPTER IV.

RELIGIOUS SOCIETIES—FRIENDS.

THE following history of the Society of Friends, or, as they are sometimes styled, Quakers, is probably the most full and reliable account of that Society now extant.

The writer of this paper, Mr. Daniel Kenyon, in giving an account of the Friends of Rhode Island, has judiciously adhered to the original phraseology of his sect. His people may have outgrown their need for these forms of expression, but they are eminently curious, valuable, and worthy of preservation, as remains illustrating a period in the history of the past. Language is the fluid amber which hardens in the lapse of time, and shows us extinct forms of life imprisoned in its substance.

Fifty years hence the speech peculiar to the Friends will scarcely possess a single interpreter. Few followers of Fox will then remain to enlighten the "world's people" concerning such enigmatical phrases as "a meeting for sufferings," or "a renewed engagement," or "a testimony of denial," to "appear in supplication," or to be "bound by convincement," expressions descriptive of inward states, which the world knows by less formal names. Yet these quaint words were the signs employed by moral teachers whose deeds and names the world will not willingly let die.

This curious sectarian dialect, as used within the narrow boundaries of our State, was drawn from the teachings and experiences of men who inculcated the broadest freedom in church and state. Their ideas have been developed in that very education which enables their successors to smile or sneer at the language of the old worthies. The modern liberal, before condemning his predecessors, should pause to inquire whether his liberality be not a legacy from

them. The present owes more to the past than can be estimated or acknowledged.

Religious "cant" is to the sectarian the speech of heaven. To the man of the world it bears the invariable stamp of hypocrisy or imbecility. More careful thinkers will look deeper for the causes of a phenomenon recurring among all professed religionists. Doubtless there is a philosophical necessity for the new arrangement of language appertaining to each new manifestation of religious intuition. There must be an outward and visible sign, however imperfect, to indicate the presence of the inward and spiritual grace. In dealing with subjects above mortal ken, as the wisest are the first to acknowledge, who shall be the judge of the manner in which an "inward light" may be made known? This striving after new forms of expression in which to set forth the truths felt to be new, finds its most notable modern illustration in the strange "gift of tongues" possessed by the disciples of Edward Irving. It was the last effort of human utterance to convey the inexpressible, and it resulted in a literally incomprehensible jargon. But so long as the seekers after the spiritual truth continue to believe that its revelations can be formulated in human language, it will remain no more strange that they should crave the use of a mystical phraseology than that the author of discoveries in physical science should in recounting them require the use of a terminology unintelligible to the unlearned.

Every man who honestly believes that he has let in new light upon our dim consciousness of that vast spiritual region which encompasses us, has an undoubted right to be heard, and his chosen mode of expression ceases to command respect only when it becomes the vehicle of hypocrisy. Before it was an accredited speech, now indeed it is a "cant." Each new system of thought in science, philosophy, or religion, must create its outward forms and build up its especial phraseology by the active energy of its inward life; just as the growing mollusk shapes his slowly hardening shell. But the creature within is free. Nature plans no prisons, and the expounders of a theory received to-day have no right to ask that it shall be perpetuated in similar forms of expression through the to-morrow of the future.

Among such religionists as announced a new spiritual illumination, yet did not endeavor to make the human mind

a chattel by handing down the fetters of the present to be the burden of the future, but rather believed with the noble Puritan, that "God had yet more light and truth to break forth out of His holy word." Among these few a place of honor must be reserved for witnesses to "truth's testimony," the Friends.

The Society of Friends has been identified with East Greenwich and its vicinity from the very earliest period of its settlement. Some families of this sect were the first to seek an asylum from persecution in the new Colony of Rhode Island, where liberty to worship God according to conscience was granted by its founder, who was himself a fugitive from religious tyranny. They located upon the beautiful island whence the State takes its name; set the ploughshare into the once fertile plains of Old Warwick, and their herds cropped the grassy hill-sides of Coweset. They erected the first house for public worship in this vicinity. A resident once remarked, "The people of East Greenwich were either Quakers or nothing." Perhaps too many of them belonged to the latter class.

As the history of East Greenwich would be incomplete without tracing the progress and decay of this denomination, we will give an account of their prominent members and ministers, together with such anecdotes and personal reminiscences as may seem interesting to the present generation. As much ignorance prevails respecting the rise, doctrines and church government of this Christian sect, it is proposed to preface these annals with some account thereof.

The sixteenth century was a period of great agitation. Various religious subjects, modes of faith, and forms of worship began to be freely discussed. The reformation of Luther swept away the ecclesiastical barriers which had been erected in the interests of bigotry and superstition. The sunlight of truth and knowledge was beginning to dawn upon the dark age of ignorance when the mystic circle of Popery was broken. But the progress of religious truth was always slow, and another century elapsed before it dawned upon the minds of men, that neither popes, nor kings, nor synods, nor clergy, were the keepers of conscience. The Church of England, established by that august monarch, upon whom Pope Leo conferred the title of "Defender of the Faith," had become only a shade less corrupt than the ancient hierarchy which it had displaced. The

people saw that the Pope promulgated bulls and hurled anathemas in vain, and began to entertain and express opinions of their own upon religious subjects. Numerous dissenting sects sprang into existence, all of whom suffered more or less persecution from those who supported the established church.

At this day it seems strange that it should have taken mankind so long to grope their way to complete freedom of thought and opinion. The principle of proselytism, either by persuasion or force, seems to be implanted in the human breast, and although doubtless intended for a good purpose, its office has been frequently abused. Even now it takes but little opposition to arouse the spirit of persecution; not as in those days with prison, scourge and torch, but with the harsh epithets of controversy, or the sharp tongue of slander. None suffered more at the hands of civil or ecclesiastical tyranny than the Friends, or as they were first styled in derision, *Quakers*, who had George Fox as their founder, together with his coadjutors, William Penn, Thomas Ellwood, George Whitehead and Robert Barclay, who began to hold and establish meetings about the year 1650.

Coming out from the Episcopal Church of England, whose forms and ceremonies, authority and practices they discarded, the fundamental doctrines which they promulgated did not differ materially from the tenets held by that body. Their belief in the Trinity, in the efficacy of the Saviour, in faith, in repentance, in justification, in purification and sanctification, in eternal rewards and punishment, and in the inspiration of the Scriptures are the same; but they rejected the sacraments as mere outward forms. Agreeably to the commands of Christ's sermon on the mount, they disapproved of war and fighting, and declined to swear before a civil magistrate. They disapproved of music as an auxiliary of divine worship, and thought something beyond a mere literary education was required as a qualification for the ministry. A spotless life, a degree of religious experience together with the immediate operation of the divine spirit upon the heart, were deemed requisite for the person who undertook the office of a religious teacher, while all were enjoined to honesty, sobriety, temperance and industry, without neglecting love and brotherly kindness.

An accession of members was never made by what are known as revivals, and they had little faith in rapid and

exciting conversions. Like Moses, they have not found God in the wilderness, or in the fire, but in the still, small voice. They preached the light of Christ within, as God's gift for man's salvation, whence followed repentance, obedience and amendment of life. They did not consider vocal sounds always essential to the promotion of divine and acceptable worship, "for as God was a spirit, worship must be in spirit and in truth." They considered it profitable to sometimes sit together in silence for reflection and self-examination, that the mind might turn itself inward and listen to the "still, small voice" that whispers approval or condemnation in the quiet recesses of every heart. They considered the Bible in its proper interpretation as the rule of faith and practice by which the pious Christian should be governed, acknowledged in their original purity the evangelical doctrines of the New Testament, made man a free and responsible agent, but avoided the useless discussion of those mysterious dogmas of foreknowledge and foreordination which had vexed the brains of theologians and distracted the church.

The form of church government which now prevails was established at an early date in the history of the Society, as were also separate business meetings for women Friends, whose coequal rights, not only in conducting the affairs of the Church, but in the office of the ministry, were fully recognized. The highest ecclesiastical body known in the Society is a yearly meeting, and each yearly meeting is an independent coördinate organization, composed of several quarterly meetings. These comprise sundry monthly meetings, which are made up of subordinate preparative meetings, the lowest form of church organization. There are several yearly meetings in America, each comprising its own section, as indicated by its name, as New England, New York, Philadelphia, and Ohio Yearly Meetings.

New England Yearly Meeting is composed of the quarterly meetings of Rhode Island, New Bedford, Falmouth, Dover and others. Rhode Island Quarterly Meeting is made up of the monthly meetings of East Greenwich, South Kingstown, Providence, Newport, and Swansea. East Greenwich Monthly Meeting includes the preparative meetings of East Greenwich and Coventry, and the meeting is held at these places alternately. There were formerly preparative meetings at Wickford and Cranston, but they have been long since suspended, and the meeting-houses sold.

Each yearly meeting has its book of discipline, or church rules and advices, which differ slightly, although their main points conform to each other. Certain queries respecting the purity and consistency of the members are required to be answered periodically by all the subordinate meetings, and a summary of the answers is prepared at the yearly meeting, which shall indicate the condition of the Society.

Exemplary members are appointed as overseers in each monthly meeting to report all breaches of morality, decorum or discipline. Any persons, whether male or female, whose public appearance in speaking is favorably regarded and whose remarks are profitable and edifying, are recommended or approved by the monthly, quarterly and yearly meetings to which they belong, and thereafter they can travel in the ministry and appoint meetings if they deem it their duty, after being provided with a certificate of the approval of the particular meeting to which they belong. "Weighty" members of the society, of deep religious experience, who have never been called to the ministry, are recommended and approved as elders, and such Friends often accompany ministers in their journeys to preach the Gospel as companions. They claim all children as members whose parents belong to the Society, but they are disowned if, when having reached the years of religious understanding, they fail to be consistent, and it not unfrequently happens that youths are led astray by the charms of pleasure, the vanity of fashion, or the temptation of vice.

Each monthly meeting is required to support its own poor, and never permit them to become a burden to the authorities; and it is enjoined that the children of the poor shall be educated at the expense of the Society. Funds for necessary expenses are raised by contributions from the members of each meeting according to their ability.

All members are advised against the use of all spirituous liquors and tobacco, except for medicine; to abstain from vain amusements; to avoid places of public resort, and to keep in true moderation and temperance on all occasions.

Their marriages are solemnized at a public meeting, the parties having previously declared their intentions and obtained permission of the monthly meeting, by rising in the presence of the audience and taking each other by the hand, the bridegroom saying, "In the presence of this as-

sembly I take this my friend, Rachel Penn, to be my wife, promising through divine assistance to be unto her a kind and affectionate husband, until it shall please the Lord by death to separate us," or words of similar import. The bride repeats the same with the names reversed. A certificate is read and signed by the parties, and witnessed by those present, when the ceremony is completed. A wedding with invited guests, a reception or a tour follows, at the pleasure or caprice of the contractors. The laws of England, as well as those of the United States, recognize this form of marriage, and divorces are never known among the Friends. The laws also have legalized the form of affirmation by which the oath is avoided, but Friends endured much persecution, and a long time elapsed before it was conceded.

In conversation they use the pronouns *thee* and *thou* instead of *you* in speaking to one person, as being both scriptural and grammatical; and avoid addressing either equals or superiors by magnificent titles. They recommend plainness of apparel, and discard all useless personal adornment, as well as the changes of fashion. In the coat and hat of plain Friends of the present day we discern the court dress of the seventeenth century, without its lace, and even the drab silk bonnet which covers, but does not adorn the face of a modern Quakeress, was once a fashionable head gear, and doubtless excited the admiration and envy of the court belles of the period.

William Penn, who was both a scholar and statesman, as well as a consistent Friend, thus discourses upon the vanities of his day :

" What rich embroideries, silks, feathers, lace bands, and the like, had Abel, Enoch, and good old Abraham? Did Eve, Sarah, Susannah, Mary, and Elizabeth curl and powder, patch, paint, wear false locks of strange colors, rich points, trimmings, laced gowns, shoes with slippers, laced with silk and ruffled like pigeons' feet? How many plays did Jesus Christ and his apostles recreate themselves at? What poems, romances, comedies and the like, did the apostles and saints make, or use to pass away their time withall? I know they bid all redeem their time, to avoid foolish talking, vain jesting, profane bablings and fabulous stories; to work out their salvation with fear and trembling, to flee foolish and youthful lusts, and to follow righteousness, peace, goodness, love and charity."

The Friends have never been active in making proselytes, but no society looks closer after the character and welfare of its members. Wolves in the garb of the flock will appear in every fold; but gross delinquency is promptly dealt with, and the subject thrust incontinently without the pale of membership. The Society, almost from its origin, has suffered various schisms and divisions, which have rent it seriously and reduced its members. A purely spiritual religion, whose modes of worship avoid all extravagant display does not readily address itself to the senses of the neophyte, and therefore gains but slowly. As the profession which they make was exalted, so when they permitted their high spiritual standard to trail in the dust they became dry, withered as a worthless branch. No society ought to be clearer from the taint of bigotry and superstition, yet they have sometimes fallen into the lines of letter and form, while dull repetition and lifeless ceremony has taken the place of spirit and power.

In every yearly meeting of the Society a committee consisting of from twenty-five to fifty members of worthy character, sound judgment and exemplary life, are appointed from time to time to constitute what is termed a "meeting for sufferings," and they meet whenever any matters require their attention. It is their province to review all writings or manuscripts proposed to be published by any of the members which relate to the religious principles or testimonies of the Society; to correspond with other yearly meetings, and in general to represent the Society in all cases where its reputation and interests are concerned.

In New England this meeting originated at a very early period, on account of the sufferings of Friends who were persecuted for their faith or restrained to do military duty. It was desired to take cognizance of all grievances where any Friends might be affected in either person or property, or in regard to their Christian testimony, to advise, counsel and assist as best wisdom might direct; and any aggrieved Friends might apply to this meeting as circumstances might require. Wealthy and liberal Friends gave freely of their substance to relieve the sufferings of their less fortunate brethren, as well as others who were not members of the Society from time to time. Friends have suffered both in person and property on account of their conscientious refusal to do military service. There were several instances in Rhode Island during the late war, and as they utterly refused to fight they were detailed for hospital duty.

The ancient records of Greenwich Monthly Meeting show an entry like the following:

"At our monthly meeting held at East Greenwich the 21st 4th month, 1703, this meeting received 30 books of Daniel Gould's writing, concerning Friend's sufferings in Boston, from Rhode Island yearly meeting, for which is to pay twenty shillings."

3d Month, 1706. "Friends from Providence present their sufferings, which are ordered to the quarterly meeting, and Samuel Comstock, and Edward Boss are appointed to attend the same."

2d Month, 1738. "South Kingston preparative meeting gives an account to this meeting, of the sufferings of John Greene and Elisha Baker, on account of their sons not appearing on training day, to the value of ten shillings each person."

9th Month, 1738. "This meeting gathered Eleven Pounds for Ezekiel Woodward, he having suffered loss by fire."

2d Month, 1740. "This meeting received a paper signed by John Greene, giving account of sufferings, to the value of fourteen shillings taken from him by Elisha Arnold for his son not appearing in the quality of a soldier; and likewise received one paper signed by Ebenezer Mott giving account of suffering to the value of Eighteen shillings taken by John Maxon, clerk of a training band, for his not appearing in the quality of a soldier."

It was cases like these which promoted the organization of a regular committee about the year 1776, since which time a "meeting for sufferings" has been an auxiliary to each yearly meeting.

Separate meetings, attended only by those persons who have been raised to the station of ministers or elders, are held prior to quarterly and yearly meetings, and are termed "select meetings."

General meetings, or as they were afterwards called, yearly meetings, were held at a very early date in various parts of Great Britain. The first of which any account is given was held at Swannington, a town in Leicestershire, in 1654.

Five years later, 1659, a general meeting was held on the island of Rhode Island, upon the 9th day of the 4th month, (old style), now the sixth month, and it is probable that a yearly meeting has been held there annually ever

since. The yearly meeting therefore of New England was the first established in America, or rather their general meetings grew into a yearly meeting.

As early as 1658 there were fifteen ministers laboring in New England and the South, and before the end of the year most of them were in prison. The following years witnessed persecution of the severest character in the colonies of New England, and many suffered death for truth's sake.

But Rhode Island was a secure refuge from the scourge, the prison, the gallows and the branding-iron; for even some of the early governors and officers of high rank professed that religion which aroused every evil passion in the breast of the conscientious Puritan. At one of these great gatherings of Friends in Rhode Island the authorities of Boston were greatly alarmed, fearing that they would form themselves into an army and attack them.

In the year 1672 George Fox attended the yearly meeting, and mentions in his journal that he tarried at Nicholas Easton's house, who at that time was Governor of Rhode Island. He also attended a marriage at a Friend's house who had formerly been Governor. He says:

"When this general meeting in Rhode Island was ended it was hard for Friends to part, for the glorious power of the Lord, which was over all, and His blessed truth and life flowing amongst them had so knit and united them together, that they spent two days in taking leave one of another."

He held a meeting in Providence in a great barn, which, he says, "was so thronged with people that I was exceedingly hot and perspired much." Tradition says that during this visit he preached under a tree in Old Warwick, which stood upon the land now owned by John Holden, Esq. He held a large meeting at Narragansett, twenty miles from Rhode Island, to which people came from Connecticut and other parts around.

Greenwich monthly meeting of Friends was first held at the house of John Briggs, Kingston, on the second day of the week in the fifth month, 1699, as appears by the following extract:

"At the yearly meeting in Newport, on Rhode Island, the 12th of 4th month (now sixth) 1699, it was the mind of the meeting, that the monthly men and women's meeting

should be at the house of John Briggs, on the second day of the week in the fifth month, for business; the meeting proceeded to business on the day mentioned, and it is the mind of this meeting that John Briggs take the account of the meeting in writing."

It was established under the name of Narragansett monthly meeting, and comprised the territory of Providence, Warwick, East Greenwich and Kingston. Rhode Island Quarterly Meeting was established the same year, composed of the monthly meetings of Rhode Island, Dartmouth and Narragansett.

It appears that the First day meetings were held in Kingston, probably near Wickford, at the dwelling house of Joseph Hull, who was a speaker in these meetings, but in consequence of a difference between Jack Turner and him, and some dissatisfaction expressed by Friends respecting his conduct, it was resolved that the weekly and First day meetings be held at the house of William Gardiner, until further order from this meeting."

At this period men and women's meetings for business were held together. Three monthly meetings were held at the house of John Briggs; then they were held at the house of Jabez Greene, in Warwick, probably at Potowomut, until a meeting-house was erected. On the 4th of March, 1700, the place of holding meetings on First day was again changed. It was to be held two First days at the house of John Watson, and two First days at Joseph Hull's house, and not at William Gardiner's for "several" reasons.

Before the close of the year it was resolved to build a meeting-house, as appears by this ancient record:

"At the monthly man and woman's meeting in the house of Jabez Greene, this 5th. of 12th. month, 1699, its the mind of this meeting that Ebenezer Slooun and Daniel Cogshall are chosen to appoint where a meeting house shall be built and set up for this purpose, to wait upon God in, and to worship him in spirit and in truth."

This meeting-house was placed on the land of John Spencer, about half a mile southwest of the village of East Greenwich, near the four corners, and just west of Payne's grist mill. The building was begun and so continued, that at a men's and women's meeting at the new meeting-house in East Greenwich, "Ye 2d day of ye 7th month, 1700, it was agreed that a meeting be kept there on every First

day, that is, at the aforesaid meeting-house, by all that are willing there to meet." The meeting-house and lot were not conveyed to the Society until 1704. The quaint transfer is found upon the record book in the handwriting of John Heath, the town clerk:

"This indenture, made 21st day of ye sixth month, called August, in the ninth year of the reign of our sovereign Lady Anne, Queen of England, and in the year of our Lord, one thousand seven hundred and four, between John Spencer of East Greenwich, in ye colony of Rhode Island and Providence Plantations, yeoman, on ye one part, and Benjamin Barton, Jabez Greene, John Greene of Warwick and Zachariah Jenkens, Abner Spencer of aforesaid colony, husbandman, of ye other part; witnesseth that ye said John Spencer, for and in consideration of the sum of twenty shillings current money of New England, do sell, by computation sixty three and one half rods, be it more or less, being that part or parcel of land on which stands a certain meeting-house in which ye people called Quakers usually meet in East Greenwich."

This ancient document further provides, that none of the grantees shall divide it or sue out writs of division or partition, but hold the same during their natural lives in common, and to the survivors and survivor of their heirs and assigns forever.

This spot is now enclosed by a substantial wall, and within its precincts, marked by rude stones, rest the remains of many of those venerable Friends who worshiped within the walls of the old meeting-house more than one hundred and fifty years ago. What changes have been wrought since they rode to meeting on saddle and pillion, dismounted at the old stone horse block, crowded its quiet aisles, sat in silence or listened to words of truth!

As we turn the time-stained pages which bear the record of faithful labors, we mark their zeal; admire their fortitude under persecution; respect the patience with which they tried to reclaim false brethren; reverence their godliness, and desire vainly to imitate their lives.

Although the house was used for meetings, it remained unfinished until the 3d month, 1703, when Peter Greene, Jabez Greene and Thomas Greenall were appointed a committee to finish it. The next month the following minute appears:

"Upon further consideration of ye finishing our meeting house, it is seen convenient by this meeting yt those three Friends may omit ye finishing at ye present, yt they may propagate ye building a small addition to ye meeting house, as they may see convenient."

The addition must have been very small, perhaps only a portico, as the account for its construction of one pound, ten shillings and three pence, was presented a few months afterwards.

A great number of families must have belonged to the monthly meeting at this period, and they continued to increase for half a century. Some of the prominent Friends were Benjamin Barton, John Briggs, Jabez Greene, William Knowles, Rowland Robinson, Ebenezer Slocum, Samuel Perry, Thomas Arnold, Henry Knowles, Thomas Greenall, besides Joseph Hull and William Gardiner, who were at least conspicuous, and retained so much of the "Old Adam," that they received and justly deserved the frequent admonitions of their watchful brethren. At one monthly meeting Samuel Perry and Edward Carter were appointed to speak to Daniel Abbott, to be more careful to attend meetings, which he promised to do, and at another, "Friends are advised to be careful and bring up their families, in ye fear of ye Lord according to truth's testimony."

It will be seen by the preceding sketch, that the erection of the first house for divine worship on the western shore of Narragansett Bay, is justly claimed by the Society of Friends, seven years before the building of St. Paul's Church in Kingston—which was removed to Wickford in the year 1800, and is now standing in a very dilapidated condition, to the disgrace of the parish—and twenty-eight years before Trinity Church, first built in Newport in 1702, was removed to the shore of Coweset Bay, and placed midway between East Greenwich and Apponaug.

When the Rev. James McSparran, a Scotch clergyman of the Church of England, who possessed both learning and eloquence, was sent to the Colony by the "Society for the Propagation of the Gospel in Foreign Parts," in the year 1721, he found the country filled with what he termed "Quakerism and other heresies." He says, (*impudently*):

"In Rhode Island no religion is established; there a man may with impunity be of any society or of none at all; but Quakers are for the most part the people in power; there

have been two incumbents here before me; but neither of them had resolution enough to grapple with the difficulties of the mission above a year. In 1700, after Quakerism and other heresies had in their turn ruled and tinged all the inhabitants for the space of forty-six years, the Church of England, that had been lost here through the neglect of the crown, entered as it were unobserved and unseen, and yet not without some success. A little church was built in Newport, the metropolis of the Colony, in 1702, and that in which I officiate in Narragansett in 1707. I entered on this mission in 1721, and found the people not a *Tabula rasa*, a clean sheet of paper upon which I might make any impression I pleased; but a field full of briars and thorns and noxious weeds, that were all to be eradicated before I could implant in them the simplicity of truth."

It seems the Reverend Doctor did not succeed in eradicating those Quaker thorns and briars, but on the contrary, being so firmly rooted in the soil, they overrun and crowded him out. Dr. McSparran ceased his labors in 1757, and was buried beneath the communion table of the Church in South Kingstown, whose interests he had served so well.

He was succeeded by the Rev. Samuel Fayerweather, who, with less talent, had less tolerance than his predecessor. He complains bitterly that Quakers, Baptists, Fanatics, Ranters, and Infidels, swarm in this part of the world, and says that "Many good books are wanted in the Narragansett country for the suppression of Deism, Infidelity and *Quakerism*."

That the Friends did not readily embrace the discipline and teaching of that power which had despoiled them of their property, dragged them to prison, and which they had crossed the ocean to escape, nor listen receptively to the preaching of those exponents of Episcopacy who wished to establish in the New World the union of church and state cannot be denied; but whether they could be classed with Infidels and Deists with any degree of propriety, the following "Declaration of Faith" will show, which was published in 1672 by one of the pioneers of the Society :

"We do own and believe in the only wise, omnipotent and everlasting God, the creator of all things, both in heaven and earth; who is God over all, blessed forever; to whom be all honor and glory, dominion, praise and thanksgiving, both now and forevermore; and we own and be-

lieve in Jesus Christ, his only and beloved son, who was conceived by the Holy Ghost, and born of the Virgin Mary; in whom we have redemption through his blood, even the forgiveness of sins; and we own and believe that he was made a sacrifice for sin who knew no sin, neither was guile found in his mouth; that he was crucified for us in the flesh, without the gates of Jerusalem, and that he was buried, and rose again the third day by the power of his Father, for our justification; and that he ascended up into heaven, and now sitteth at the right hand of God. He it is that hath now come in the Spirit, and hath given us an understanding that we may know him that is true; he rules in our hearts by his law of love and life, and makes us free from the law of sin and death. He is our mediator that makes peace and reconciliation between God offended and us offending; He being the oath of God, the new covenant of light, life, and grace and peace, the author and finisher of our faith. Concerning the Holy Scriptures, we do believe that they were given forth by the Holy Spirit of God, who, as the Scripture itself declares, through the Holy men of God, spake as they were moved by the Holy Ghost."

Without entertaining extravagant ideas of the purity and piety of our forefathers, for human nature is the same in all generations, it is safe to assert that the standard of morality among the Friends in that day was well maintained, and departures from it promptly noticed. Much labor was expended to reclaim the erring; but if, after repeated admonitions they walked in forbidden paths, the final remedy was excommunication.

The manner in which many members were admitted in the Society seems rather curious at the present time, and was called "marrying into the Society;" that is, if one of the parties to a marriage was a Friend, the other, by being married under the auspices and according to the custom of the Society, would be afterwards recognized as a member, and their children would become birthright members. In this way many steadfast Friends came into the Society, and sometimes became approved ministers, thus showing the mighty power of *love* upon the heart. Doubtless many a worldling has been won from the base pleasures of the "broad way" by the superior attractions of a fair face.

The phraseology used by Friends in the marriage ceremony varied considerably previous to the year 1710. A marriage recorded in Yorkshire, England, has the following brief certificate:

"George Musgrave loved Ann Brock, and she became his wife publicly in the congregation, upon the twentieth day of the present month, in the year 1663. (Signed by seventeen witnesses.)"

East Greenwich has nothing equal to this, for either age or brevity, as no certificate appears to have been recorded prior to 1699, when the monthly meeting was regularly established. Marriages were frequent in the "old meeting-house" for half a century. It was not unusual for the notice of two intentions of marriage to be given at one meeting, and the parties "*liberated*," as it was called, to proceed according to the devout order of truth. The book in which the earliest marriages were recorded is not extant. The following is a copy of the certificate of one of the primitive marriages solemnized in the old East Greenwich meeting-house :

"New England: Henry Tucker, of Dartmouth of ye county of Bristol, son of Abraham Tucker of ye same place, and Phebe Barton of Warwick in ye colony of Rhode Island, darter of Benjamin Barton, of ye same place, having declared their intentions of taking each other in marriage before several public meetings of ye people of God called Quakers, in East Greenwich, according to ye good order used amongst them, whose proceedings therein, after deliberate consideration thereof, were approved by the said meeting, they appearing clear of all others, and having consent of parents and relations concerned, now these are to certify to all whom it may concern, that for ye full accomplishing of their said intentions; this sixth day of ye eighth month one thousand seven hundred and four; they ye said Henry Tucker and Phebe Barton, in a public assembly of ye aforesaid people and others, met together for that end and purpose and according to ye example of ye holy men of God, recorded in ye Scriptures of truth; in solemn manner he, ye said Henry Tucker taking ye said Phebe Barton by ye hand did openly declare as followeth: Friends, I desire you to take notice, that in ye presence of God and before this assembly I take this friend, Phebe Barton, to be my wife, promising to be a faithful friend to her till death doth separate; then and there ye aforesaid Phebe Barton declared as follows; Friends, I desire you to take notice, that in ye presence of God, and before this assembly I take this, Henry Tucker, to be my husband,

promising to be a faithful wife till death make a separation. And ye said Henry Tucker and Phebe Barton, as a further confirmation thereof, did then and there to these presents set their hands; and we whose names are hereunto subscribed being present amongst others at ye solemnization of their said marriage and subscription in manner aforesaid, as witness thereunto have also to these presents subscribed our names ye day and year above written.

HENRY TUCKER.

PHEBE BARTON.

(Signed by Benjamin Barton and twenty-five others.)"

Many of the names appended to these old certificates are curious and quite as unique as some of the fancy names of the present day. If names enhance the qualities which they represent in the persons who bear them, the virtues of their possessors must have been conspicuous as a reward for wearing them through life, such as Desire Greene, Content Richmond, Plain Wilkinson, Deliverance Reynolds, Increase Greene, Experience Hull.

Sometimes the youthful members instead of bringing their partners into the Society by marriage, went out themselves; and when so married were deprived of the right of membership, unless a suitable acknowledgment was made for their disorderly conduct. It is an old adage that "Love laughs at locksmiths," and it is often disrespectful to the barriers of creed and sect.

William Wanton, who came to Newport in 1704, from Scituate, Massachusetts, and was made Governor of the Colony in 1732, was a consistent Friend in early life. Both his father and brother were Quaker preachers, and popular exponents of their doctrines. Before his removal he was married to Ruth, the daughter of Deacon Bryant. She was a Congregationalist, while he was a rigid Quaker. So religious objections to the match were raised on both sides, when William said, "Friend Ruth, let us break away from this unreasonable bondage; I will give up my religion and thou shalt give up thine, and we will both go over to the Church of England and go to the Devil together." The compromise was carried out so far as marrying and uniting with the Church of England, but whether it was fully completed the chronicle fails to inform us.

It used to be customary for Greenwich monthly meeting to appoint two or three Friends to serve as visitors in each

particular meeting, or as the ancient scribe wrote it, “visitors,” whose duties in reporting breaches of good order or misconduct were similar to those of the overseers now appointed. They were expected to visit the families of Friends from time to time; to settle differences, and report to the meeting all “disorderly walking.”

Epistles from one meeting to another were very frequent, and they embraced any subject of religion or morals which seemed to require attention. There were several meetings held in this vicinity which were called at that time yearly meetings. At one of these held on the 10th of 3d month, 1703 :

“It is agreed by this our yearly meeting, that John Briggs shall write and send ye minds of this meeting to our friends dwelling in the Narragansett parts, they having been very slack in their coming to our monthly meeting.”

One of the earliest subjects which claimed attention was the support of the testimony which they had always borne against carnal warfare as appears by the following minute :

“This yearly meeting being the 12th, 13th, 14th and 15th of ye 5th month, 1700, having taken into consideration the baits and snares that have been laid to betray the innocent, would revive this our ancient testimony by way of exhortation to all Friends; and it is our desire that all Friends and their children stand clear in their testimonies against wars and fightings and learning to war; and also against paying directly or indirectly for not training or bearing arms, but to suffer patiently or gladly the spoiling of our goods, or what the authority shall see fit cause to inflict upon our persons for the testimony of our consciences according to Christ’s examples; and also against the paying the hireling priest or towards the maintaining or repairing houses; or anything contrary to the testimony of truth. Given forth at our yearly meeting and signed by those appointed from ye several monthly meetings and also quarterly in Newport and to be read in the monthly and quarterly meetings.

“Signed by

JAMES BURRILL,
JACOB MOTT,
EBENEZER SLOCUM,
EDWARD WANTON,
And others.”

Young men were frequently “dealt with” for going with a “train band,” and many instances of suffering were reported like this :

"Samuel Greene came to Peter Greene's house ye 6th month, 1700, and demanded 2 shillings for not training and he took a pewter platter which cost 3 or 4 shillings; again he came ye 25th of ye 12th month, 1700, and demanded 6 shillings for not training; and he took a leathern deerskin which cost 3 shillings; again he came ye 25th of ye 3d month 1701 to Peter Greene's house, and demanded 2 shillings and 5 pence for not training, and took a pewter platter which cost 12 shillings."

While they could bear and suffer for the sake of conscience, they sometimes descended from the lofty ground of spiritual liberty to modify personal freedom. In 1720 Greenwich monthly meeting considered the matter relating to "perewigs," with this order:

"Friends here think, if any one wants one, yt he shall acquaint the monthly meeting of it, and they are to judge whether he wants one or what sort of one he shall wear."

It has been truly said that there is but one step from the sublime to the ridiculous and it certainly brings a smile to the face of reverence, to see how gravely our forefathers discussed this trivial subject.

The following advice respecting marriages was received and read at Greenwich meeting from the quarterly meeting at Newport, held on the First day of the 7th month, 1702:

"In a weighty sense it being proposed and agreed to, that our ancient friend and brother, advised; be revived and continued by and amongst Friends; that is that all Friends in their second marriage; not any Friend, man or woman, let their mind out to another wife or husband, within a year, which shall be decent, comely, and of good report, and will answer ye witness of God in all people. And if any Friend or Friends are found to let out their minds contrary to ye above advice and agreement, such proceedings by this meeting will be accounted forward and out of unity of ye body of Friends."

The Kingston Friends were not so constant in attending meetings, nor so consistent in all things as their exemplary brethren at East Greenwich desired, so an epistle was prepared and sent to them as follows:

"This is to be read in ye meeting of Kingstown Friends as followeth:—At our monthly man and woman's meeting in our meeting house in East Greenwich ye 20th of 7th month 1703, this meeting being somewhat disturbed with a

sense of ye love of God towards our souls in revealing ye invisible spirit of his blessed grace and truth in us, and in ye sensible feeling of the same; we send this epistle to you, our well beloved friends in Kingstown meeting, who have sometimes met with, in sense and feeling of ye great love of God unto us; neither let us forsake ye assembling of us together as ye manner of some of us have been, and were destroyed by ye Destroyer; neither neglect weekly meetings; and why should our distance of place hinder our monthly meetings of you with us, and us with you, and especially meetings of business which is of great concern, for dear friends we desire and it is ye salutation of our love to you that all our meetings may be kept up and in good season; and that ye plain language, and plainness of apparel may be upheld in our families; and that ye blessed everlasting truth of God may be witnessed to grow in and amongst us; and that current running which ye God of heavenly love hath opened in us, that may not be stopped with earth as ye Philistines stopped the outward wells of our ancient faithful fathers; and in that love we advise you may always grow, and us also, that in it we all may fare well in love and faithful obedience in ye requirings of ye everlasting truth of God, and where have been a negligence there may be amendment.—By agreement of ye meeting."

Respecting the yearly meetings alluded to above, we find this notice:

"At the monthly man and woman's meeting this 22d 4th month, 1702, it has been seen expedient to alter the second first day's yearly meeting that was kept each in ye third month at Benjamin Barton's, hereafter to be kept in East Greenwich meeting house, and ye next day being ye second day of ye week, and to be ye men and women's meeting yearly hereafter; and the last first day in ye fifth month, ye yearly meeting in Providence; and ye seventh day of ye week before a yearly meeting, is to be kept in Warwick at Benjamin Barton's house."

These meetings were well attended, many people coming from a distance for that purpose. Frequently, traveling Friends were present. Thomas Story, an eminent minister from England, says in his journal :

"On the 28th of the fifth month, 1704, we went to Warwick to a yearly meeting, which was to begin there the day

following, at the house of Benjamin Barton, and continued by adjournment to the meeting house at Providence, the next day being the first day of the week."

It would seem that the Greenwich people of that day were not a little puffed up with their own righteousness, and scarcely qualified to advise or rebuke their Kingston brethren. Like the Athenians they probably passed much time in hearing and telling something new, for he adds:

"On the 31st I was at East Greenwich at another meeting where I was concerned to speak against divers enormities, especially whispering, backbiting, traducing and villifying as the works of the evil one and of the flesh; and after the meeting several persons went to Ebenezer Sloeum, an honorable and able minister of truth, and made confession of things they had unjustly repeated against him and asking his forgiveness."

There were several able ministers who resided within the limits of Greenwich monthly meeting at this time, who occasionally traveled to other parts of the country to preach the Gospel. Among these were Samuel Comstock, Peter Davis, Silas Carpenter, Henry Knowles, William Hall and Mary Hall his wife, and James Scriven, or as he has usually been called, "Scribbens."

The first half of the eighteenth century may be considered as the most prosperous period of the Society in this vicinity, and yet it received but few additions of adult members by request or by conviction; and we have already shown how rapidly after this period its members were diminished by the death of the aged, and the tendency of the young to stray from the fold.

The James Scriven previously mentioned, who belonged to Greenwich monthly meeting, was quite a character in his day, and many anecdotes are related of him. He came to reside in South Kingstown, from Long Island, probably about the beginning of the year 1732, near which time he was married to Hannah, daughter of Jonathan Shearman, of North Kingstown, and thereafter made Narragansett his home. His natural abilities were very poor. He had hardly sense enough to eat and drink with propriety, and could not earn his own living, so that the expression "as weak as Scriven—or Scribbens" has passed into a proverb; yet he was a most wonderful preacher. The Society was obliged to render him assistance, as appears by a minute of Green-

wich monthly meeting, held at South Kingstown, 4th month, 1741:

"This meeting orders the treasurer to deliver twenty shillings to our friend James Scriven, to buy corn for his present necessity."

He used sometimes to travel as a minister, and on these occasions was generally accompanied by Peter Davis, who found it particularly necessary to watch over him. It was customary to place cider on the table in those days, and when James took up the tankard Peter would say, "Take care James, that is very strong cider." He generally attended the yearly meeting at Newport, and on his return to his lodgings, after being engaged in public testimony, boasted, before a roomfull of people, that *he* preached, and preached excellently, too. "No, James," said a Friend who was present, "Thou art greatly mistaken; thou hast not preached this day, it was thy gift that preached."

On one occasion of his being at Newport, it so happened that while walking on the street alone, he was met by a minister of some other denomination who was aware of his proverbial weakness, and who challenged him to a public discussion in relation to Friends' principles and doctrines, which he very readily accepted. Time and place were decided on, when James went back to his lodgings and reported it to his friends, who were not a little alarmed at the intelligence, and told him it would never do, for the minister was a man of sense and learning, and would certainly get the advantage; that he must consider his own infirmities, and the cause of truth. But James continuing inflexible, and confident of success, said that he had accepted the challenge, and it would be very dishonorable to flinch—not only so, but "his good master would stand by him and support His own cause." The Friends finally yielded and bore him company, and were greatly relieved when he came off entirely victorious.

He lived near Dr. McSparran, the Episcopalian missionary, and he was usually employed in some way that required little thought or skill. At one time he was building a stone wall by the roadside. The learned Reverend Doctor, who entertained a most contemptible opinion of the Quakers in general, and of James Scriven in particular, (and which was certainly reciprocated), in passing by on horseback, reined up his steed and thus accosted him, "Well James, how many barrels of pudding and milk will it take

to make forty rods of stone wall?" Whereupon James dropped the stone which he held in his hand, and looking at the self-sufficient Doctor, said, "Just as many as it will take of hireling priests to make a Gospel minister."

It is related that a lawyer of some eminence attended a meeting in which James Scriven preached, and was so much affected by what he heard, that at the close of the meeting he requested some Friend with whom he was acquainted to introduce him to the speaker, commending the service in strong terms, and remarking that so great a preacher must be a very sensible and learned man. The Friend did not encourage this, but endeavored to divert him from his purpose by informing him that there would be a meeting at another place, the next day, where the man who was so much interested followed him, and was even more affected than before by his testimony, and again desired to meet him to converse on religious subjects. The Friend, who was finally unable to resist his importunities, introduced them to each other; but, on attempting to converse, his disappointment was so great that he exclaimed forcibly to the Friend, who had done his best to prevent the meeting, "Why he is a fool."

Although brevity is not always a peculiarity of the discourses of Friends, their sermons have sometimes been quite remarkable in this way. In the meeting at which Robert Barclay, the Apologist, was convinced of the truth of the principles of the Friends, we are told that but three sentences were spoken, thus: "In stillness there is fullness; In fullness there is nothingness; In nothingness all things."

Samuel Atkinson, of New Jersey, once delivered the following short but pithy discourse: "Sheperds and sheperdesses take care of the lambs; wolves are very hungry in snow time." At another time the comment was even shorter than the text: "Put off the old man with his deeds; a long job for some of us."

Our aged neighbor, Captain Joseph Spencer, has a distinct recollection of attending meetings in the old East Greenwich meeting-house, when a boy, and relates an anecdote of a brief sermon. A traveling Friend had appointed a meeting there, and according to the usual custom general notice had been given. The people of the neighborhood and from a distance came in crowds to the meeting, and the house was filled with an anxious audience, all eager to listen to the noted preacher, whose reputation had gone

before him. After sitting some time in silence, he arose and said, "Friends, I think it is best for every one to mind their own business," and then sat down. In due time the meeting closed, and the audience dispersed, some of them expressing dissatisfaction and others disappointment. Although this discourse was given a great while since, nearly fourscore years of observation and reflection only confirm the value of it for when relating the incident, Captain Spencer adds, "It was the greatest sermon that I ever heard in my life."

In the 4th month, 1718, Providence monthly meeting was set off from Greenwich and established as a separate monthly meeting; and about three years later, in 1721, a meeting for worship on the third First day of every month was settled in Warwick, and it was recommended that: "Some minister or ministers belonging to our monthly meeting should attend ye same." Greenwich monthly meeting was then composed of the preparative meetings of East Greenwich, South Kingstown and Westerly, and the meeting was held alternately at East Greenwich and South Kingstown, until the latter was established in the 3d month, 1743.

Soon after this the monthly meeting was held alternately at East Greenwich and Neshanticut, now Cranston; and this arrangement was continued until a meeting-house was erected in Coventry.

A very prominent name which appears frequently in the minutes of Greenwich monthly meeting is that of Nathanael Greene, the father of General Nathanael Greene, of Revolutionary fame.

He was born on the 4th of the 9th month, 1707. He became a preacher in the Society, and was often used in the service of the church. He married Phebe, the daughter of Benjamin Greene, of Providence, on the 13th day of the 9th month, 1733, in the Friends meeting-house at Neshanticut. She lived but a few years, and he was again married in 1739, to Mary Mott, of Newport. This estimable woman became the mother of the future General, who was destined to render his country such material service, and make the name he bore as imperishable as the history of his native land. In his youth General Greene was always in the habit of attending Friends' meeting, but the peaceful precepts of Quakerism could not restrain the promptings of an adventurous spirit, and against the wishes of his exemplary pa-

rents he assumed the responsibility and danger of a military life. It is related of his excellent mother, although we do not vouch for the truth of it, that, after having failed to persuade her son from entering the Continental army, she said to him "Well, Nathanael, if thee must engage in this carnal warfare, never let me hear of thy being wounded or killed with thy back to the enemy."

Our late townsman, Howland Greene, used to say that he distinctly remembered seeing General Greene mount his horse from the ancient stone horse-block which stood near the old meeting-house, and which continued to stand there as an interesting relic of a former age and custom, until a vandal hand was raised to destroy it within the last twenty years.

It has already been mentioned how careful Friends have always been to preserve the moral purity of their members, and to notice promptly all "disorderly walking." In 1740 we find where a young man was overcome with strong drink, that a committee was appointed to visit him, and as he expressed sorrow and contrition for his fault, and moreover signed a paper of condemnation to be read in a public meeting, he was forgiven.

In 1743 Greenwich monthly meeting accepts a paper of condemnation, drawn against one John Potter, for "his vile disorder of passing counterfeit Bills in imitation of the Bills of Public Credit of this Colony." In the same year, with a modest distrust of his own ability, Job Jenkins desires the advice of Friends how to manage in his temporal affairs, and the meeting accordingly appoints three Friends "to visit him and give him such adviee as they think most to his advantage and the honor of truth, and make return to the next monthly meeting." The advice which was given him was to lessen his family by placing out his children as apprentices, and it appears that he accepted this prudent counsel.

When Friends remove from one monthly meeting to another, it is customary to state if they are free from all marriageable engagements.

When Silas Carpenter, who was a minister of the Society, was about to remove to North Carolina, in 1745, the meeting appointed two Friends to inquire into his circumstances and conversation and how he had left provision for his *ancient* mother. They moved slowly in that day, for after three months the committee reported that

they had made strict inquiry into his circumstances and clearness as to marriage, and that they find his business well settled, conversation good, and clear from any entanglement with any one in marriage.

It was customary in the early days of the Society of Friends for them to consider all persons as members who regularly attended their meetings, and the care of the "visitors" was extended to all families who were measurably consistent in their life and conversation; and whenever any went astray, a "testimony of denial," would be prepared and read in a public meeting, like this: "Whereas Daniel Comstock hath beat and abused a man, with other disorderly walking, for which this meeting do deny him to be of our profession till he repent and amend his ways. Signed by order of our monthly meeting, held at East Greenwich ye 20th of ye 10th month, 1708, by Benjamin Barton and ten others." It was towards the close of the eighteenth century before members came into the Society by formal application and request.

John Briggs, the first recorded clerk of Greenwich monthly meeting, being removed by death in the year 1708, Jacob Greene was appointed in his stead, who served the meeting until 1721, when he was released and Jeremiah Gould received the appointment. He was an excellent scribe, according to the testimony of his penmanship, and the records were neatly kept and plainly written during eighteen years, until bodily infirmities compelled him to ask the appointment of some other person. His request was reluctantly granted, and John Greene, of Potowomut, assumed the duties of clerk. He filled the office for twelve years, until 1751, until his failing sight rendered him incapable of writing, and Thomas Aldrich was then appointed.

Soon after the middle of the eighteenth century the Society began to decline gradually. The general meetings were given up, not because they were not well attended, but because they drew together a crowd of disorderly pleasure seekers, who talked trade and swapped horses, with occasional scenes of riot. Various other denominations, whose meeting-houses sprang up here and there, presented modes of worship in more alluring forms, and when death made a vacancy there were none to fill it.

Having noticed most of the peculiarities of the Society in the olden time, with their manner of conducting the affairs of the church, we will pass lightly over a period of

fifty years, until the nineteenth century opened a new era, pregnant with change, and sowing broadcast the seeds of decay. The abolition of negro slavery in Rhode Island, and the recognition of the United Colonies as an independent nation at the close of a severe and protracted revolutionary struggle, had materially changed their social and political relations. This period is the broad moat which separated the modern from the ancient; the living, breathing, acting present from the misty character of the past, where shadow and substance are often blended. This period brought much persecution and suffering to the Society of Friends, who faithfully maintained their traditions and testimonies against the sinfulness of war, at a time when the refusal to bear arms aroused a suspicion of disloyalty. The loss of property, and sometimes the loss of liberty were the penalties which our ancestors cheerfully paid for their devotion to principle.

The era of 1800 introduces another generation, and their family names are connected with the present day. The ancient order had passed away, and "slept with their fathers." They worshiped no longer in the old meeting-house, which was never defaced (in their opinion) by either paint or plaster; or dismounted from saddle or pillion at the stone horse-block. A more imposing house of worship had been erected, and the affluent had thrown aside the saddle for the ease and luxury of a two-wheeled chaise, while less wealth or greater parsimony jolted to meeting in a springless wagon with a "grasshopper" seat.

The clerk of Greenwich monthly meeting was Beriah Collins, and it was composed, as it had been for sixty years, of the preparative meetings of East Greenwich and Cranston.

The lot of land on which the new meeting-house was built was purchased of Ethan Clarke by Sylvester Wicks, who was a committee for that purpose in 1804, and the house was erected by John Smith the same year. The site is the most eligible that could be selected, and commands a prospect of great extent and beauty. The meeting-house, which is still standing, and occupied by a small remnant who profess the faith and follow the forms of worship of this once highly favored Society, was first located with its gable end to the street, and was very near to it, fronting towards the south. It was placed in this awkward position by a whim of Sylvester Wicks, who was a prominent mem-

ber, as well as an elder, and considered wealthy in that day—and a very reasonable whim it was, as every public building should front the south if possible, so as to get all the sunlight during the time it is usually occupied. The Friends' meeting-house is not so well arranged for health at the present as it was formerly, as the building now fronts to the east instead of the south, and the windows are covered with blinds, shutting out the glorious sun, and giving it a dismal, prison-like aspect. Sylvester Wicks built and resided in the house now owned by Christopher Hawkins, just south of the meeting-house, and he also owned some thirty acres of land in the vicinity of his house. This land is now laid out into streets and is covered with dwelling houses, a public school-house, and the Lutheran Church. Benjamin Howland, who supported well his family reputation for apt and pithy forms of expression, once said that "Sylvester Wicks ought to have been disowned for placing the meeting-house so awkwardly." It was removed farther from the street, and turned around in the year 1850, nearly fifty years after it was erected, when it received the addition of a jet, and other repairs. It was not adorned by paint, either without or within, until about the year 1845, when it was painted on the outside; nor were the grounds beautified until recently; but the general appearance of the house was that of an agreeable simplicity. The lot on which the house stands was a gift from Sylvester Wicks, upon the condition that it should always be used for a Friends' meeting-house, otherwise it should revert to his heirs.

The modes of transacting the affairs of the Society after the beginning of the present century assume more formality and exactness. On the admission of members a committee is appointed to visit the applicant, and if they believe the desire of membership originated in the persuasions of truth, and their religious principles are found to be in accordance with the faith of the Society the committee report favorably, and the candidate is accepted. On the removal of members from the limits of one meeting to another, certificates of their standing were always sent, even though the person was only a youth or minor.

"To GREENWICH MONTHLY MEETING—Dear Friends, Aza Arnold, son of Benjamin Arnold, is now serving an apprenticeship, within the verge of your monthly meeting, and his father requesting for him our certificate; we there-

fore certify that he is a member of our monthly meeting, and was, when with us, an orderly lad; as such we recommend him to your Christian care and oversight, with desires for his preservation and growth in the truth.

"Signed by order of a monthly meeting, held at Providence, 26th of 2d month, 1806, by OBADIAH BROWN, Clerk."

Some of the prominent members of that day were Sylvester Wicks, Paul Greene, John Langford, John Casey, Robert Hall, while some of the younger men were much used in the affairs of the Society, as Thomas Anthony, and Daniel, Benjamin and Thomas Howland. John Smith resided in Wickford, where a meeting-house had been built, and Warwick and Cranston were represented by Elisha Harris, John Greene, Isaac Fiske, Rowland Greene, Jonathan Knowles and Lloyd Greene. Ann Smith was an approved minister who attended Wickford meeting, and often visited distant parts of the country in that service; Sylvester Wicks was an elder, but preached occasionally. John Casey, Daniel Howland, Thomas Anthony and Rowland Greene, were all approved ministers.

We will give a few salient points in the life and character of these men who have already passed from the stage of life, but are well remembered by persons of the present generation. John Casey was one of the most attractive and powerful preachers that ever belonged to Greenwich monthly meeting. Of scarcely medium height, and rather inclined to corpulence, his form was always arrayed in a well fitting suit of drab, while a broad-brimmed hat of the same color, shaded a face that was both handsome and intellectual. It was usual at that day to have two meetings on the Sabbath, both morning and afternoon, and such was the desire to hear him that the house would generally be filled, and sometimes extra seats were placed along the aisles. He was the son of John Casey, of Newport, and was married in the year 1797, to Rebecca Proud, the daughter of John Proud, formerly of Newport. She was the grand-daughter of John Proud, Jr., of Newport, who in the year 1738 was married in the old meeting-house to Ann Greene, of Potowomut. The father of this John Proud, Jr., emigrated from England and settled in Newport, where he followed the business of chair making, a trade in which other members of the family have been proficient at a later date. John Casey was a hatter by trade, and had many apprentices to whom he taught the business.

He owned and occupied the house next north of the Court House on Main street, in the basement of which was a drug store, then styled an apothecary shop, which was conducted mostly by his niece, Amey Proud.

The crowds who flocked to hear John Casey preach and wondered at his power, little thought that he was moved by a spiritual influence so objectionable. Occupying an exalted position in the Society, and peculiarly gifted in the service of the ministry, often extending his gospel labors to quarterly meetings in other states, an insidious appetite for the stimulating influence of intoxicating fluids obtained such power over him, that he sacrificed everything to its gratification. People were amazed, but that did not change the fact. Friends persuaded, and committees admonished, but without effect. He was invited to silence, but paid no attention, and finally giving no hope of improvement or reformation, he was disowned by the Society, and a testimony of denial read against him at a public meeting.

The members of the Society of Friends used to be very free and social in their intercourse with each other, and the hospitality of their houses was generously proffered. On the occasion of monthly and quarterly meetings it has always been customary for those residing near the place of meeting to provide entertainment for all who came from a distance, and as East Greenwich was no exception to this custom, most of the resident families made extensive preparations for these occasions, even if they were not members. It was not uncommon, forty years ago, for the meeting-house to be completely filled on the day that the Rhode Island Quarterly Meeting was held here, and there would be as many as an hundred horses and carriages within the yard. But that is all changed, and the limited numbers that now assemble here come mostly by steam and rail.

The quarterly meeting is held during the first week in May, one of the pleasantest months in the year, and as a steamer from Fall River and another from Newport is chartered for the day to bring the Friends here in the morning and take them away at night, a number of others who have relations and friends residing here, take that opportunity to make a visit for the day, so that quite a festival is made of the occasion.

Daniel Howland was an approved minister, who was contemporary with John Casey. He was the son of Daniel and Philadelphia Howland, and was married in 1793 to

Sarah Greene, daughter of Richard Greene, of Potowomut. He was a man of large stature, and inclined to corpulency, but was very lively in conversation, with the heartiest and most mirthful laugh ever heard, and his genial nature endeared him to a large circle of friends. He traveled frequently in the service of the ministry, visiting different parts of New England, and sometimes extending his journeys to the more distant meetings of New York and Pennsylvania. His sermon was never long, but some thought it a trifle prosy, and he always preached the same one. It is said that William Almy, whose wealth and position gave him the self-constituted right to snub and reprimand whosoever he pleased, was once dining with Daniel Howland and others at a Friend's house, when William said, "Daniel, why does thee preach the same sermon over and over again?" Daniel quickly replied, "When thee and my other hearers pay heed to my advice, then perhaps my Divine Master will give me something more to say." He never coveted either the wealth or honors of the world, but cultivated a small farm for his support. If wanting in worldly wealth, he was rich in faith, and in the assurance of a treasure laid up where "Neither moth nor rust can corrupt, nor thieves break through and steal."

Another minister of this period was Rowland Greene, who resided in Cranston, whence he removed to Plainfield, Connecticut, where a meeting-house was built and a preparative meeting held, which formed a part of Greenwich monthly meeting. He returned to Cranston about the year 1835, where he continued to reside until his death. He was a physician by profession, but his frequent journeys in the ministry prevented his acquiring a regular or lucrative practice. He was of medium height, and dressed in a suit of light drab with knee-breeches, up to a late period, when the small-clothes gave place to pantaloons, and the drab was discarded for brown, the two only colors then worn by Friends. With a pleasant and pensive face, he possessed a voice that was musical and persuasive, although his sermons were not remarkable for depth or eloquence; but they always pleased his hearers, and frequent visits to the meetings of Friends all over New England and elsewhere, rendered his name familiar wherever the Society was known.

Thomas Howland was raised to the station of an elder in the Society of Friends at an early period, and through-

out a life which terminated at an advanced age, he was an active member and thoroughly identified with the affairs of the Society. He owned a farm in East Greenwich, adjoining that of his brother Daniel, about two miles from the village, where he chiefly resided. When the Friends' Boarding School was established in Providence, he was a teacher in that institution for some time. His personal appearance was attractive. Being about six feet in height, but sparely built, he possessed a countenance whose expression was at once astute and benignant, as his manner was both authoritative and kind. Perhaps no person in New England Yearly Meeting had greater influence, and none whose counsel was more frequently sought than Thomas Howland's. His suavity of manners and equanimity of mind secured the love of his friends, while his keen wit and sound judgment, expressed in choice language, made him formidable in controversy. Without being strained, his politeness and affability seemed born of courts, and included all in its range; rich and poor, young and old, were greeted alike, and always with an air of interest and condescension. In the business meetings of the Society his remarks were always pertinent, and if he spoke amidst the tumult and confusion of town-meeting, the people at once became tranquil and listened with respectful attention. He was a valetudinarian for many years, and the number of coats and wrappers in which he was enveloped when attending meeting in inclement weather was truly wonderful. He managed to withstand all the blandishments of feminality during a long life, and died in the summer of 1845, as he had lived, a bachelor, in the eighty-second year of his age. Always deeply interested in the welfare of the Society, and especially solicitous for the guarded education of its youth, he fulfilled more than fourscore years, and passed from "works to reward."

Lloyd Greene was a character whose uneventful life and sorrowful death might well "point a moral." He was a brother of Dr. Rowland Greene, resided at Old Warwick, and was a consistent Friend and preacher, though his gift was not sufficiently extensive to merit the recommendation of the monthly meeting. The first meeting-house built at Warwick was partially destroyed in the severe gale of September 23d, 1815, and Sylvester Wicks, who had removed from East Greenwich to Cranston, was appointed a committee to rebuild it, which was done, and the result was

the house which is still standing near the head of Old Warwick Cove, and which bears the marks and scars of antiquity. A meeting was held there once a month, and was called Lloyd's meeting. We attended that meeting when young, and remember very distinctly the ride down there on a pleasant First day morning in June. It was the only meeting held in the vicinity, and the well-to-do farmers, with matrons and maidens in holiday attire, filled the meeting-house. Lloyd preached as usual, and his peculiar face and manner made an impression which has never been effaced. His form was slight but very straight, and a bright complexion subdued the expression of a countenance whose cast of features was seldom seen outside of the "Celestial Empire." A head, entirely destitute of hair, except a narrow rim around the base of the crown, was covered with a broad-brimmed white hat, and his dress was drab of the plainest shade. A voice both weak and flat fell harshly on the ear, but the audience listened attentively, and Lloyd seemed anxious to relieve his mind. Without brilliant mental power, he had considerable aptness in conversation.

Nicholas Congdon, of Cranston, a worthy Friend, whose plain bluntness was sometimes rather disconcerting, was conversing on the subject of pride, when Lloyd said he thought "every person should have some necessary pride." "What kind of pride is that?" said Nicholas. Lloyd replied, "It is that pride which leads to amiability." He was married rather late in life, to Freelove, the daughter of Simeon Arnold, and the small gambrel-roofed house where he lived and the farm he cultivated were a paternal inheritance.

The history of the life of Lloyd Greene is rendered remarkable by its tragical end. The part of Warwick where he lived was rather isolated, until the raging fashion for summer resorts and sea-air turned the shores of our beautiful bay all topsy-turvey. But the same green fields and sloping hill-sides, the vista of blue ocean and the heights of Coweset, lighted up by the golden sunset, which have delighted the eye of artist and stranger, possessed a charm for the prosaic spirit of the quiet Friend, whose power he little knew.

For more than half a century he had quietly jogged on in the same round of duties, to meeting, to mill, and to market, when, in the spring of 1842, by the advice and persuasion of friends, and prompted by his own inclination

to lessen the cares of life, he was induced to sell his home and remove to East Greenwich, where he could live at ease. But the experiment was unfortunate, for he missed the usual round of cares and duties, which had seemed a burden, but were really a pleasure. He missed the friends of boyhood and middle age, and he missed the monthly gathering of the rural neighbors in the ancient tabernacle, where he had held forth for their instruction. His peculiar temperament rendered him very susceptible to that terrible malady, home-sickness, which attacked his mind and completely destroyed its balance. A negotiation for the repurchase of his farm failed, and he grew melancholy and then inconsolable. Even the consolations of the religion he professed, were unable to restore and tranquilize his mind. He visited his old home one pleasant afternoon, and instead of returning to East Greenwich as expected, he looked for the last time upon the scenes he had loved so well, and going to a barn near his paradise, died by his own hand, preferring death there to life elsewhere.

Among the modes of faith which have rendered the Society of Friends a peculiar people, the practice of silent worship, to which reference has heretofore been made, is one which has often subjected them to the scorn, as well as the derision of the world. Even those who claim a Christian experience and religious life, but confound action with adoration, think the time utterly wasted that is passed in silent meditation, ignoring the declaration of Christ himself, that "God is a spirit, and they that worship Him must worship Him in spirit and in truth." If the object of divine worship is to please the ear and gratify the senses, then there is efficacy in vocal and instrumental sounds. The pealing organ, the singer's tuneful voice, and the preacher's words may be means of inspiration, but He who formed the "temple," and placed within it a living witness, loves a "contrite heart and a broken spirit," better than "sounding brass or tinkling cymbals." If true and acceptable worship is an act of the lips and not of the mind, of the hand and not of the heart, then there may be a saving virtue in long prayers, tithes and fasting.

"As if the pomp of rituals and the savor
Of gums and spices, could Jehovah please,
As if His ear could bend with childish favor,
To the poor flattery of the organ keys."

But meetings of absolute silence were not common at East Greenwich on the First day of the week, until within

the past twenty years. The meeting at Wickford had no speaker for many years, and for a long time before it was given up it was attended by only two persons, Beriah Brown and Howland Vaughn, who sat together in silence the usual time, and then shaking hands, as the usual manner is of closing the meeting, went to their homes. Sometimes inclement weather prevented more than one from attending.

At the period when the eloquent sermons of John Casey were filling the meeting-house with hearers, and the mild tones of Daniel Howland fell soothingly upon the ear, another voice was sometimes heard, which from small beginnings was increased in compass and power until the gospel gift possessed by Thomas Anthony expanded far beyond mediocrity. His form and face are well remembered by adults of the present generation, for less than a score of years have passed since he was summoned from the field by death. The eventful year that gave birth to a nation, 1776, contained the birth-day of Thomas Anthony, whose father, Joseph Anthony, lived in North Providence, and who was a member and preacher among Friends.

Thomas was married in 1803 to Anna Knowles, of Cranston, and removed within the limits of Greenwich monthly meeting about the year 1806. He owned a farm at Pojack, in North Kingstown, and was engaged in the manufacture of salt.

The process of making salt would be quite a novelty at the present time. The water was pumped from the bay by windmills into large vats, whence it was evaporated by the sun, until only salt remained. The works were abandoned about the year 1840.

The ride from Pojack was tedious in the extreme. The road, like all others in Quidnesett at that time, was barred by numerous gates, but Thomas was always punctual in the attendance of meetings twice a week, and his resolution defied alike the heat of summer and the drifting snows of winter. His first public communication was at a First day meeting, and his remarks were prefaced by these words, "Sacrifice and offering thou wouldest not; a body hast thou prepared me—in the volume of the Book it is written, Lo, I come to do thy will, O Lord!" His ministry was approved or recommended by the monthly meeting in the year 1817, and thereafter he occasionally, though not frequently, visited Friends and appointed meetings in other states. It

may be remembered as a peculiarity of his gospel labors, that he rarely ever preached at a mid-week meeting, and was never silent on First day. He was a man of short stature and stoutly built; had a pleasant countenance, and a vigorous organization. The regular attendance of meetings did not prevent a close attention to business, for such is the frailty of human nature that the germs of selfishness almost defy the power of religion; nor did the softening influence of heavenly grace altogether subdue the occasional ebullition of a temper which was naturally irascible, for it is not always possible for the "new birth" to change completely the rank growth of the "old Adam." He was no lukewarm disciple, but he rated prevailing sins in "good set terms," and fearlessly assaulted the strongholds of Satan with the mighty battle-axe of truth. A ready flow of language was promoted by a pleasant voice and agreeable delivery, so that the stolid hearer, if not moved by argument, was melted by exhortation. He skillfully traced the devious ways of transgression, warned his hearers against the insidious wiles of the "unwearied adversary," and then with glowing language described the benign influences of heavenly love, and the glorious fruition of a godly life. He was often called upon to attend funerals among those who were not of his Society, and the country folks always spoke with reverence of "Elder" Anthony, as they respectfully termed him.

The process of decay which the hand of time has written upon all things terrestrial, was gradually going on, and the power of preaching could not arrest it. The members who had attended meetings were dwindling away, and the seats remained unfilled.

After having passed the allotted years of threescore and ten, Thomas Anthony sold his farm at Pojack and removed to East Greenwich, where he could be near the meeting and medical attendance, as the infirmities of age crept on. He had lost his wife in 1819, and in 1823 was married to Lois Chase, of Swansea, who died in 1843. Both left children and were buried in the meeting-house yard at East Greenwich, and in 1854, when towards the close of his seventy-eighth year, he passed from the scenes of labor and life, and was laid beside them.

Like the ancient prophet of Syria, his mantle descended upon successors, and two of his daughters possess the gift of prophecy; one of whom, Mrs. Macomber preaches regu-

larly in the meeting-house in East Greenwich, and her manner and tones bring vividly to remembrance the voice which so often resounded within its walls.

FRIENDS' BOARDING SCHOOL.

The Friends' Boarding School at Providence, Rhode Island, is an institution of learning which has attained considerable eminence, and as many of the youth of East Greenwich monthly meeting were educated there, some account of its early establishment may be interesting.

The subject of a yearly meeting school had been agitated throughout the Society for some time, and finally Moses Brown, a wealthy Friend of Providence, was induced to offer an eligible lot of land for the purpose of erecting a suitable building. For several years previous subscriptions had been made by members of almost every monthly meeting in New England to effect this object. The money had been placed at interest, a fund was slowly accumulating, and in 1803 we find the following extract from the minutes of the yearly meeting :

"This meeting feeling a renewed concern that the object of establishing a school for the promotion of a guarded education, may still be kept in view, and put in execution as soon as it can be fully effected, do recommend to the several quarterly and monthly meetings to encourage Friends to a liberal subscription."

Accordingly Greenwich monthly meeting appointed Sylvester Wicks, Thomas Howland and John Greene to promote and receive subscriptions for the purpose of a yearly meeting school. In the year 1814 the following extract from the minutes of the yearly meeting was sent to the several subordinate meetings :

"This meeting having obtained information, by the reading of the minutes of the meeting for sufferings, that a suitable lot for the erection of buildings to accommodate a Yearly Meeting School, containing about forty-three acres in the vicinity of Providence, had been offered for that purpose, by our friend Moses Brown, to this yearly meeting; and the meeting for sufferings having satisfied themselves, through the report of a committee of their appointment that the lot affords a pleasant and healthful situation to erect suitable buildings upon, for this desirable object, which has for many years occasionally occupied the serious

attention of this meeting, and having at this time a renewed engagement for the guarded education of our youth, and a very general agreement being manifested that the time has arrived wherein it may be entered upon with a better prospect of accomplishing the benevolent design than has been heretofore presented to our view, the present amount of the fund subscribed for this purpose, with its interest, being upwards of \$9,000, and, although inadequate to the expense which will attend the erection of suitable buildings and other necessary outlays; we therefore recommend to Friends to aid the present fund by subscriptions in their freedom, and forward to the meeting for sufferings an account of the sums, that they may be qualified to act therein; we tenderly exhort Friends to be liberal in their subscriptions, according to the means afforded them, remembering that we are only stewards of the goods we possess, that we hold them by a very uncertain tenure, and that a righteous and benevolent disposition of a part of them may produce a blessing upon the remainder."

A substantial brick building was erected and completed in the year 1818, upon the land given by Moses Brown, on the hill northeast of the City of Providence. This land has become very valuable, and is now worth as many thousands of dollars per acre as it was hundreds at that time.

The following circular was issued on the 12th month, 2d day, 1818:

"It is concluded that the Yearly Meeting Boarding School at Providence shall be opened to receive children the first of the next year—6th of the week. As the funds already raised for this institution have nearly all been applied in building and furnishing the house, the price for board, tuition, books and stationery, washing and mending, is at present fixed at \$100 per annum; and it is expected that for each scholar \$25 be paid in advance, at the beginning of each quarter; should this estimate prove higher than to meet necessary expenses, the price will be proportionally lessened. No child can be admitted for a less term than one quarter; nor in any other than a plain dress. Until a boarding house may be established in the neighborhood of the school, Friends or guardians that accompany the children, may be accommodated with board and lodging at a moderate expense, with the superintendents, who are Mathew Purington and his wife. It is concluded that no child under eight years of age, except

orphans, or such as are under the care of the monthly meetings, or in some special cases at the direction of the acting committee, shall be admitted. No boys are to remain, or to be received, at the school, after they attain the age of fourteen years, without the liberty of said committee.

“ All letters written to the children while at school, if sent by mail, must have the postage paid, or it will be charged to them.

“Signed by order of the School Committee.

SAMUEL RODMAN, Clerk.”

In 1820 it became necessary to raise \$2,000 more, in aid of the institution, and notice was sent to the quarterly and monthly meetings, requesting Friends to subscribe to this object. It is a rule among Friends not to accept of any funds, either by will, donation or subscription from any persons except from members of the Society.

A circular issued in 1821, reports the average number of children for that year about seventy-five, and gives the names of the instructors as Thomas Howland, Stephen A. Chace and Abigail Pierce.

In 1823 Greenwich monthly meeting comprised the preparative meetings of Greenwich, Cranston, Foster and Plainfield, while First day and mid-week meetings were held at Wickford and Coventry. Meeting-houses had been built at each of these places. The small body of Friends in Plainfield, Connecticut, was increased by the influence of Rowland Greene, who resided there for many years, and they were joined to the monthly meeting of East Greenwich because they were nearer than any other similar body. The air of Connecticut has never been favorable to the growth of Quakerism, for there has always been something peculiarly antagonistic between the “blue letter” laws of Presbyterianism—the religion which mostly prevailed there—and the spiritual liberty of the gospel as promulgated by the successors of George Fox. Of the meetings named above, only two are now maintained, those at Greenwich and Coventry. The others were gradually reduced by death and removal until not a standard was left, and the houses remained closed until sold by order of the meeting.

It has been previously mentioned, that the clerk of the Greenwich monthly meeting in 1806, was Beriah Collins, who retained the office until 1815, when Thomas Howland was appointed. He performed the duties but a few years

and resigned in 1818, when William Reynolds, who became a member of the Society in 1815, was chosen and held the office for about thirty years, until politic measures required a change; so he resigned the place which he had impartially filled, with credit to himself and to the satisfaction of Friends. Perez Peck held the office of clerk during the stormy period of discord and separation in the Society, which has greatly reduced its numbers, and the causes of which it is so difficult for professing Christians of other denominations to understand. He was continued until the appointment of Solomon R. Knowles, who is the present clerk.

Beriah Collins, who was clerk of Greenwich monthly meeting in the early part of the present century, resided in Foster, and was an elder in the Society. He was a very worthy man, and very regular in the attendance of meetings, from most of which he lived very remote. He carried on in a limited way the business of tanning leather, and from its profits, together with the productions of a small farm, he contrived to maintain a large family. This required the inculcation of lessons of economy, as well as the practice of industry. He was once visiting at the house of Nicholas Congdon, of Cranston, whose bluntness we have before had occasion to illustrate, when some very fine apples were passed around for their entertainment. Beriah observed that he always told his family to select the speckled ones first, and advised that Nicholas should do likewise. "I never serve my friends with *rotten* apples," said Nicholas in his sturdy way, and Beriah of course subsided.

Beriah Collins died in the summer of 1864, at the advanced age of ninety-two years and four months. Of all the Friends who attended the Greenwich monthly meeting fifty years ago, none are now living. The last survivors were Perez Peck and Deborah Howland.

In addition to the members of the Society at Greenwich meeting, there was usually the constant attendance on First day, of certain people who professed no religion outwardly, nor did their daily lives and conversation always bear evidence of the work of inward grace. One of this class was followed to meeting one day by the horse he usually rode, where he frisked about the yard, making mischief among the sedate and decorous steeds who were standing around harnessed to the carriages. His owner apolo-

gized to Thomas Anthony for the unbecoming conduct of his favorite horse, by saying that "he loved to go to meeting as well as his master." "Yes," replied Thomas, "and it does him about as much good."

One of the characters who used to be the diversion of unstable boyhood was Spence Hall, who was an attendant at First day meetings. A small sized man, with twinkling eyes, deep set in a rubicund face, he talked loud and gave positive opinions with much assurance. He was always clad in the ancient styles that prevailed prior to the Revolution, and made the current coin, (quarters and ninepences), serve as buttons upon his coat and vest. His trousers without suspenders, required an occasional hitch to keep them in place, and in cold weather an overcoat, with a mountain of capes, almost concealed his head. A carriage whip was always carried into the meeting-house for safety, and a refreshing nap prepared the mind for the reception of the sermon. His ancestors were Friends, but the faith which Spencer professed was in the efficacy of Jemima Wilkinson as the Christ and Saviour of mankind, and he was never better pleased than when talking of the so-called miracles of this imposter, and until his death continued to believe in her supernatural power.

It is very seldom that persons of color have ever become members of the Society. The absence of music as an element of worship, together with silent meetings, fail to accord with the uneasy spirit of pure African devotion. Only two or three instances are upon record, and of these Greenwich meeting claims only one, Phillis Ripton, who was admitted by request or conviction, and continued a consistent member until her death, about the year 1835.

This history of the Society of Friends would be incomplete without some account of the separation which took place in nearly all of the meetings in New England, in 1844, and which has a tendency not only to greatly lessen the ranks of those who bear the name, but the discussion and controversy provoked have embittered and unsettled the minds of members of both parties, and prevented the youth, who must always be depended upon to fill the places of the aged, from entertaining that love for the faith of their ancestors, and that respect for its forms, which would induce them to follow in their footsteps. It is not within the province of this history to discuss this controversy beyond what is necessary to a correct understanding of its causes.

In 1829 a division occurred in most of the yearly meetings of America, except New England, in consequence of the preaching and views of Elias Hicks. Both parties claimed then to be Friends and have ever since, although generally known by the names of Orthodox and Hicksite.

About the year 1838 Joseph John Gurney, a member and minister of the London Yearly Meeting, visited America, where he traveled and preached extensively. His pen was prolific, and many books had emanated from it upon religious subjects. It was claimed that these writings contained many points of doctrine which differed essentially from the established creed of the Society, and those who were concerned for the promotion of its ancient principles, wrote and talked of these innovations. A controversy thus arose, based upon doctrinal issues, but finally merged into personal jealousies and animosities, with attempts to enforce rules of government contrary to the long established customs of the Society. One party claimed that the orthodox traditions of the Society had been invaded, which would in time destroy its identity, and that as faithful watchmen on the tower of Zion, it was their duty to expose these new lights and give warning of the approach of an enemy. The other party affirmed that all was well, and commanded these sentinels to hold their peace. That there were steadfast Friends in both parties, deeply concerned for the preservation of their doctrines and testimonies there can be no doubt. But prominent and influential members, carried away by the spirit of domination, were determined to bend every thing to their will, and there was doubtless some stubbornness in the persistency with which the charges of unsoundness were pressed. Had a more conciliatory spirit prevailed—a little forbearance and charity on one side, greater toleration and freedom of opinion on the other, with less disposition to cavil at faults—they might have continued to worship together. So it has been in all ages of the Christian church, that intolerance and even persecution have been born of religious zeal; but it was for the present age to show, that Friends, notwithstanding their profession of high spiritual guidance, are only finite beings, liable to error, and that there is no security without the exercise of constant watchfulness.

In 1844 these dissensions had become so extensive, that they culminated in a division, and New England Yearly Meeting became two distinct bodies, each claiming to be

the original Society. The division extended to most of the subordinate meetings, and the "world's people" were astonished to learn that a body of Christians, so quiet and peaceful, so patient and forgiving as the Friends, had assumed such a belligerent attitude towards their brethren as to attempt their forcible exclusion from houses of public worship.

One party claiming to be the Rhode Island Quarterly Meeting, held its sittings in the meeting-house at East Greenwich, and the other claiming the same name and authority, occupied the Methodist house of worship, until it was removed to Westerly to accommodate a larger number of Friends. The First day meetings of the same body at East Greenwich were held at a private house for some years, until removed to Warwick for the same reason which prompted the removal of the quarterly meeting. The fact that both bodies have continued to decline in numbers is sufficient evidence that they were wanting in those elements of grace and truth which were the bulwark of the Society in its primitive days.

Whether owing to neglect, perverseness, or disobedience, it is evident that the spirit and power which were once its life and glory have departed. Rather than wear the badge and maintain the rank of true soldiers of the cross, they have reclined like Samson, in the lap of Delilah, until completely shorn of their spiritual strength.

It is doubtful whether the innovations which are gradually creeping into the Society of Friends, are the subject generally of most approval or censure. To those who love the forms and traditions of their fathers, and who love and regard the distinctive traits of the sect, or their peculiar form of worship with reverence, these new ideas must bring unqualified sorrow; but those who are weary of these restrictions and peculiarities, hail with delight the changes which must practically destroy the individuality of the Society. When the doors are thrown wide open, it is not easy to predict when or where the new departure will end.

A convention of delegates from the several yearly meetings of America, met in Lynn, Massachusetts, to discuss the subject of First day schools, and the method of conducting them. The meeting continued three days and drew together a large concourse of people. The propriety of the introduction of singing was considered, and much curiosity was manifested to learn the views of the speakers upon this

delicate subject, a majority of whom seemed to favor the measure.

A reporter of the Boston *Globe* says: "If there has been any one point which the Friends have adhered to more than another, it is their great aversion to all musical adornments in their worship. Although many a Quaker of modernized views may have his piano and violin in his own house, yet, when he goes to meeting, he does not want to hear the sweet sounds which may have pleased him at home. There has been for some time a tendency to break down this prejudice against singing, and for this reason the question was put on the programme for discussion."

William F. Mitchell, of New York, approves of singing, and said "it should be introduced into our school at Providence; it is necessary at all our places of learning to reconcile our children to our worship. They now go to places of worship of other denominations. In spite of all that can be done, the children are going to sing, and if there cannot be something arranged for their practice, they will sing something which will not be agreeable to Quakers to hear."

Eli Jones, of Maine, said that "singing was expedient in our Friends' day school." He thought there was a desire and tendency to depart from the position which the old fathers of the Quakers held. Some people think that they ought to be left out in the cold, but he would stick to the old worthies as long as he lived; he admired the old form of worship of the Quakers; he had tried it on the red man and the black man, both in this country and in Africa; he had tried it with Arab and Turk, and Greek, and it worked well. In the "Bible-class I am willing to accept singing without hesitation, but as to introducing it into our meetings, I decidedly say no."

Dr. Hartshorn, of Haverford College, believed that "singing was innocent and laudable; it is as natural for some people as for the birds in the fields, for the children especially; it is not only harmless but necessary in the boarding school, the college, and the First day school, but when we come to consider its introduction into our worship, then he would say it was not necessary, and whether it will be expedient or not, is yet to be decided."

Several others, among whom was Sarah F. Smiley, of Saratoga, approved of singing, while a few opposed it. Should singing and music generally be introduced into the First day schools conducted by Friends, they might just as

well prepare for its introduction into the meetings for worship, for this would follow as a natural sequence. Then a regularly educated ministry, with written sermons and a fixed salary. But it is hoped that before this takes place, in justice to themselves and the world, the Society will surrender all claim to being the followers of Fox, Penn and Barclay.

The "Quaker of the olden time," if not already gone, will soon cease to exist. Probably before the end of the present century a Friends' meeting will be among the things that were, and the only evidence of this Society and its members, which were once so numerous, will be found in the memories of age, or on the plain stones which mark the places where their ashes repose.

CHAPTER V.

RELIGIOUS SOCIETIES.—THE CATHOLIC CONGREGATIONAL CHURCH OF CHRIST.

THE first information connected with this Church, is found in the schedule of the doings of the General Assembly, October, 1772 :

“Whereas a Number of the Inhabitants of East Greenwich, of the Denomination of Christians, called Presbyterians or Congregationalists, preferred a Petition, and represented unto this Assembly, That they have, for a long time, labored under the Disadvantage of having no House to meet in for the public Worship of God; And that they are unable, of themselves, to build one; but have great Encouragement from their Brethren, in the neighboring Governments, that they will assist, in Case they, the Petitioners can obtain the Grant of a Lottery for that Purpose. And therefore prayed this Assembly to grant them a Lottery, for raising the Sum of Fifteen Hundred Dollars, for building a Presbyterian or Congregational Meeting-House in said Town, and that Messrs. William Johnson, Gideon Mumford, James Searle, and Archibald Crary, may be appointed Managers or Directors of the same: On Consideration whereof,

“*It is Voted and Resolved*, That the aforesaid Petition be, and the same is hereby, granted, under the usual restrictions: Provided that the said Lottery do not take place until the First Day of May, A. D. 1773: And that the Colony incur no Expence thereby.”

In the schedule of the doings of the General Assembly in 1774, is found the following entry:

"An Act incorporating a religious Society and Congregation, by the Name of the Congregational Church in East Greenwich."

"The Governor and Company of the English Colony of Rhode Island and Providence Plantations, in New-England, in America, convened in General Assembly, and sitting, by Adjournment, at East-Greenwich, in the County of Kent in the Colony aforesaid, on the Fourth Monday of August in the Year of our Lord, One Thousand, Seven Hundred and Seventy-four, and in the Fourteenth Year of the Reign of His Majesty George the Third, King of Great Britain, France, and Ireland :

"To all to whom these Presents shall come, Greeting.

"Whereas a Number of Persons of the Presbyterian and Congregational Denominations, Inhabitants of East Greenwich in the County of Kent, and the Towns in the Vicinity thereof, within this Colony, have, for about Four Years past, occasionally assembled together for public Worship after the Congregational Way and Manner: And whereas William Johnson, Gideon Mumford, James Searle, Augustus Mumford, Andrew Boyd, Thomas Hubbard, John Shaw, Ichabod Smith, Archibald Crarey, Joseph Joslyn, Comfort Searle, Robert Taft, and James Murry, Inhabitants of East Greenwich, aforesaid, have voluntarily united and formed themselves into a religious Society, and Congregation, by signing an Instrument, dated the Thirtieth Day of June last past, declaratory of their religious Sentiments, as being agreeable to the Principles, Doctrines, and mode of Worship in the Presbyterian or Congregational Churches, and therein agreeing that the Church hereafter to be gathered, and the Ministry hereafter to be settled in said Congregation, shall be of the Denomination commonly called Congregational or Presbyterian: And whereas the said Society are now building a House for the public Worship of God, in Pearce Street, in East-Greenwich aforesaid, and are desirous that the said House, and the Lot of Land on which the same shall be erected, together with all other Estates with which they may be hereafter invested, should be legally held to the use, and for the upholding that Mode of Worship, and for the other religious and charitable Purposes, for which the same is, or shall be designed, intended, and appropriated. And thereupon they have petitioned this Assembly to grant to them a Charter of Incorporation,

with the priviledges and Powers hereafter mentioned; Now therefore, Know Ye that we, the said Governor and Company in General Assembly convened, do for ourselves and Successors, Enact, Grant, Ordain, Constitute, and Declare, and by the Authority thereof, it is hereby Enacted, Granted, Ordained and Declared, that the said William Johnston, Gideon Mumford, James Searle, Augustus Mumford, Andrew Boyd, Thomas Hubbard, John Shaw, Ichabod Smith, Archibald Crary, Joseph Joslyn, Comfort Searle, and Robert Taft, and all such, their Associates, as shall at any and all Times hereafter usually assemble together with them for public Worship, in East Greenwich aforesaid, together with the Church, which may hereafter be gathered within the said Society and Congregation, shall be a body Corporate and Politic, with perpetual Succession, to be known in the Law by the Name of the Congregational Church in East-Greenwich in the County of *Kent*, in the Colony of *Rhode-Island*, and *Providence Plantations*. And the same Body Corporate is hereby empowered to hold, and stand and seized of all such Estate, as they may be possessed of; and also to take, receive, acquire, and hold, Donations Legacies, and Grants of Estates both real and personal; and the same to use, occupy, and improve, towards the support of the Pastors, relief of the Poor, or other religious Uses in said Congregation, according to the Will of the Donors, and to the purposes for which the same shall have been designed and appropriated; All which estates said Congregational Church may, and shall take, hold, and stand seized of, and improve, notwithstanding any Misnomer of this Corporation; and by Whatever Name, or however imperfectly the same may be decribed in Donations, Legacies or Assignments and Grants, provided the true Intent and meaning of the Assignor or Benefactor be evident. And the said Congregational Church is hereby empowered to lease the real Estate, and also the same to grant, aliene, or hold in Perpetuity, according to the Tenor of the Property therein; and to let moneys, on Bonds, Mortgages or other Securities, and shall and may be, Persons capable in the Law, as a Body Corporate, in all Courts and Places, to sue and be sued, to defend and pursue to final Judgement and Execution thereon, in all Causes whatsoever, by and in the Names of such Persons, as are hereby declared to be the present Committee of said Body Corporate and Politic, or by, and in, the Names of their Successors in said Office.

“And it is further Enacted, ordained and declared, That those who for the Time being, and at any and all Times hereafter, shall usually assemble together for public Worship in the Meeting-House now about to be erected in Pearce Street, in East Greenwich, aforesaid, belonging to the said Congregational or Presbyterian Church, shall be deemed, and they are hereby declared, the true and lawful Successors in this Corporation.

“And furthermore, at the Request of the said Society and Congregation, *it is declared,* That the Ministry to whose use this Corporation is, by this Act, empowered to hold Estates, shall be Congregational, or Presbyterian and Pedobaptist, and no other: And that when a Church shall be once gathered in this Congregation, the Pastors, in all Successions, be mutually chosen, or dismissed, by the Brethren of the Church, being Communicants in regular Standing in the same, and by the Congregation, that is, by the Concurrence of the respective majorities of those present at public Meetings, duly notified for that purpose; the Deacons, or any Three Brethren, to notify the Church-Meeting, in this case, and the Committee to notify the Meeting of the Congregation.

“And be it further Enacted, That in Case any Grants or Donations, shall be made to the Pastors, Elders, Deacons, or Brethren, so that a Limitation thereof to the Church, as distinct from the Congregation, shall be evident, then the same shall vest, and remain in, and be at the Management and Disposal of the Church and its Successors, in their distinct and separate capacity: And that the Church may lease its Estates, improve its Moneys at Interest by bond or otherwise, and sue for, and recover the same at Law. And all their Transactions respecting the same shall be of full Force, and Legal Validity, without being joined by the Congregation.

“And be it further Enacted, That the secular meetings of this Society shall be called and notified, as usual, by the Committee thereof. And the said Congregation are empowered, at any such meeting, to chuse a Moderator, elect Committee-men, such, and so many, as they shall from time to time think proper; and appoint a Secretary, Treasurer and other Officers as they shall judge necessary, and the same at any time to remove, and others to chuse and appoint in their Stead; And to make such Laws, Rules and Orders, for the necessary Repairs of the Meeting-House, and such

other By-Laws, and Regulations about the Secular affairs of the said Congregation, as they shall see fit, not contrary to the Laws of this Government: *And it is hereby Declared*, That William Johnson, Gideon Mumford, James Searle, Augustus Mumford, John Shaw, Archibald Crary, and Andrew Boyd, be, and remain the present Committee, so long as said Congregation shall continue them, and until they are removed and others chosen in their places.

"And be it further Enacted, That whatever Estate is, or shall be, held by said Congregational Church, either by Purchase or Donation, the same shall never be alienated from the uses and purposes thereof, nor applied towards the support of any other Ministry, or Mode of Worship, than what hath already been described in this Act. And in Case at any Time hereafter any persons of said Congregation shall alter, and change their Principles respecting Presbyterian Ordination, the Mode of Worship, and other religious Usages practiced or acknowledged in the same; the Individuals, so changing, shall cease to have part in the Management or Appropriation of the Incomes and Profits of the Estate; but the same shall be, and remain to those, and those only, who shall remain and abide by the original Principles of this Church, who are hereby declared to be the true, and only Successors of this Corporation. And they, and such their Successors, shall continue to hold, improve, and enjoy, the Estate to the uses prescribed, and particularly, what shall be appropriated to the Ministry shall be held to the use of such Congregational, or Presbyterian Ministry in said Congregational Church, as is hereinbefore defined, and for no other forever.

"In full Testimony of which Grant, the said Governor and Company do hereby Order, that this Act of Incorporation, on an Exemplification thereof, be authenticated by the Signature of the Governor and Secretary, and the Public Seal of this Colony: And the same being delivered to the said Congregational Church, shall be a sufficient Warrant to them, to hold, use, exercise, and enjoy all the Privileges and Powers herein contained."

The church edifice was erected in 1774, the sum sufficient for this purpose being procured from the proceeds of a lottery. I cannot find any record of a church organization until October 15th, 1815.

Extract from the Church Records:

"The Congregational Church of Christ in East Greenwich was organized the fifteenth day of October Anno Domini, one thousand eight hundred and fifteen by the Rev. Daniel Waldo, a missionary from the Massachusetts Society for promoting Christian Knowledge. The persons who entered into covenant were:—Mrs. Mary Coggswell from the first Church in Newport, Mrs. Ann M. Greene from the Second Church in Newport, Mrs. Mahala Salisbury from the first Church in Little Compton. Captain Silas Holmes and his Wife made a profession of religion, and all of them united in giving their assent to the following confession of Faith:

"We believe that there is only one living and true God existing in three persons, the Father, the Son and the Holy Ghost.

"That the Scriptures of the Old and New Testaments are the word of God and the only rule of faith and practice.

"That our first Parents by partaking of the forbidden fruit, brought themselves and all their posterity into a state of Sin and Misery.

"That God after the fall, through the Mediator entered into a covenant of grace with man, on condition of repentance towards God and faith in Jesus Christ.

"That the Lord Jesus Christ hath appointed the Ordinances of Baptism and the Lord's Supper to be observed in his Church until his second coming; the former to be administered to visible believers and their children only, and the latter to none but visible believers.

"That God hath appointed a day in which he will Judge the world by Jesus Christ; and that he will reward every one according to his works, when the wicked shall go away into everlasting punishment, but the righteous into life eternal.

And then the following Covenant was adopted by them:

"You (and each of you respectively) do in everlasting Covenant give up yourselves to God in Jesus Christ.

"You do humbly ask of God forgiveness, through the blood of Jesus Christ for all your sins of heart and life.

"You do likewise (each of you) solemnly promise before God, his holy Angels, and in the presence of this assembly, that by the help of the Holy Spirit you will forsake the vanities of this world, and will approve yourselves the true disciples of Jesus Christ, promising to submit to the discipline

of Jesus Christ, in his Church, and in this Church in particular, (Matthew 18 and 15); and by his grace to live devoted to him all your days, in a faithful obedience to all of his Commandments."

There is nothing on the church records to indicate how long the Rev. Daniel Waldo continued as Pastor over the church, but in the year 1829 appears the following entry on the record :

" August 29th, 1829. Church Meeting called and met at my house for the purpose of giving a call to Mr. Michael Burdett to settle over us as our Pastor; adjourned to meet the first Saturday of next September."

" At a Church Meeting held at my house (agreeable to adjournment) the meeting opened by Prayer by the Rev. Daniel Waldo."

" *Voted*, That we give Michael Burdett a call to settle with us as our Pastor.

" Witness,

JOHN BROWN."

" The Society having held a meeting, unanimously concurred in the call of Mr. Burdett,—of which Mr. Burdett being informed, accepted of the call. Wednesday the twenty third of September was appointed for the ordination.

" Pursuant to letters missive, an Ecclesiastical Council was held in this place on the 23d of September, 1829. Present from the Church at Little Rest, South Kingstown, Rev. Oliver Brown, Pastor; Deligate Brother Thomas Wales. From the Church in Bristol, Rev. Mr. Lewis, Pastor; Deligate Henry Wright, D. D. From the Church in Rehoboth, Rev. Thomas Vernon, Pastor; Deligate Brother James Bliss. From the Church in Barrington, Rev. Joseph Patrick, Minister of the Place; Deligate Dea. Joshua Bicknell. From the Church in West Taunton, Rev. Alvan Cobb, Pastor; Brother Lorenzo Lincoln, Deligate. From the Church in Pawtucket, Rev. Asa Hopkins, Pastor; Deligate Dea. Remember Carpenter.

" After an examination of Mr. Burdett by the council they proceeded to his ordination. The Introductory prayer was made by the Rev. Mr. Patrick; Sermon by the Rev. Mr. Cobb; Ordaining prayer by the Rev. Mr. Brown; Charge to the Pastor by the Rev. Mr. Lewis; Right hand of fellowship by the Rev. Mr. Vernon; Concluding prayer by

the Rev. Mr. Hopkins. The services were very impressive and interesting."

Mr. Burdett remained as pastor until July 10th, 1833.
The next entry is the following:

"The Monthly Church meeting on the Saturday before the first Monday in August, A. D. 1833, was held at my house. Present Sisters Mary Coggeshall, Mary Mowry, Mary Thurston and Mary Brown. This being the first Church Meeting since the Rev. Mr. Burdett left, it was thought best to continue the Church Meetings as an earnest cultivation of Personal Piety, Christian Love, and Harmony with each other."

Witness, JOHN BROWN, Deacon."

"On the 6th of October, 1836. An unanimous Call was Given to the Rev. William G. Johnson, of Washington Village Church which was accepted; from that time he regularly dispensed the Communion in this Church, and removed here on the 24th March, 1837.

"A Sunday School was commenced by the Pastor on the 7th of May, 1837. A Sunday School Society was also formed and a Library commenced."

This was the first Sunday School in East Greenwich.

"May 14th, 1837. Moses and Harriet Pierce were received members into this Church by letter from Fall River Church, it being understood that they had difficulties on Infant baptism, and Slavery but waited for more light upon these subjects, therefore the Church agreed to admit them upon these terms, provided they did not agitate these subjects in the Church."

WM. G. JOHNSON, Minister.

It appears that Mr. Johnson changed the name from the Congregational Church of Christ to that of the Catholic Congregational Church, of East Greenwich, as the new name now appears for the first time:

"At a meeting of the Catholic Congregational Church, of East Greenwich, held at the house of the Rev. Mr. Johnston, June 7th, 1837, the committee appointed to draw up articles of discipline, not being prepared to report, it was

"Voted, That in all our Church meetings four Members shall make a quorum for business.

"Voted, That John Brown be a Delegate to attend the Consociation to be holden at Bristol.

“*Voted*, That we intend to purchase a lot and build a House for Worship, as soon as funds can be acquired by our own exertions and the assistance of Friends.

“*Voted*, That our delegate lay the above vote before the Consociation, requesting their advice and assistance.

“*Voted*, That our delegate enquire of the Ladies Benevolent Society, in Bristol, whether, they ever voted, or remitted assistance in money to the C. C. Church in East Greenwich; and how much, by whom sent, and to whom paid.

“*Voted*, That whereas our present Minister came to his labours with us, without any prospect or expectation of sufficient maintainance from us, our Delegate will lay this case before the Missionary Society, soliciting their advice, assistance, and prayers.

“*Voted*, That the Treasurer call on all the members of the Church, and as many of the Society as he shall think Judicious to solicit Subscriptions, for the Support of Our Minister.”

“At a Church meeting on January 22d, 1838, it was agreed that if funds could be secured we would build a Church, and that a circular letter should be sent to all the Churches in our State, of our Denomination requesting their aid; and to try every means in our power to raise the money.”

“February 1st, 1838. At a Church meeting it was resolved to forward the Circular letter. Mr. Whiting, Esq. was chosen Treasurer to receive any money that might be paid for building, and also to prepare us a Charter when required, and to do such other business for us as was necessary.”

About this time it appears that the old meeting-house was demolished in order to erect a new structure on its site, but the Society, when they discovered that they were unable to build, for lack of funds, concluded to sell the lot and materials of the old house to the Episcopalians:

“February 12th, 1838. At a meeting of the members of the C. C. Church, proposals were made by them to the Corporation of St. Luke’s Church to give them a good deed of the place for \$300, or for an equivalent in land equal to said sum. General Nathaniel Greene and Mr. Thomas Rhodes, acted as delegates for the Church to present our proposals to St. Luke’s Corporation which they

did on February 15th and were to receive an answer at the annual meeting in March next."

"March 15th, 1838. The Catholic Congregational Church sold their Lot of land, to St. Luke's Corporation, for \$250, and the agent was empowered by the C. C. Church to debate that sum to \$244.46. This day the Deed was signed by the Church."

"March 16th, 1838. At a Church meeting held at the Court House a vote of thanks was passed by the majority of the Church, to be given to General Nathaniel Greene and Nathan Whiting, Esq., for their kind services in assisting this Church in recovering her rights."

"March 20th, 1838. A Note for \$244.46 was delivered to Nathan Whiting, Esq., Treasurer, to the C. C. Church in East Greenwich to assist the Church in purchasing a lot of land, or for building."

Here commenced the difficulties and misunderstandings which finally ended in the dissolution of the Society. The trouble began at the adoption of the new government, articles of faith and covenant.

"June 2d, 1838. A Church meeting was held at Capt. Andros's where ten were present: The new articles for reorganizing were read and approved of along with the covenant. The Articles and the Covenant were agreed to by all present as true and good, and some of the Articles of the old constitution were considered erroneous; but it was agreed that we would appoint another meeting, and examine the articles one by one, which meeting was held and the articles and covenant were approved of, but some objections were made to the Church rule 4th, therefore they were not unanimously approved of."

"June 27th, 1838. A meeting of the Church was held at Capt. Jonathan Andros's at 3 P. M. when the Catholic Congregational Church was reorganized by the Rev. Wm. G. Johnson, Missionary of the Rhode Island Home Missionary Society and Member of the General Assembly of the Church of Scotland."

FORM OF REORGANIZATION, JUNE 27th, 1838.

"We, the Catholic Congregational Church of East Greenwich and members of said Church organized by the Rev. Daniel Waldo, in October 15th, 1815, Missionary from the Massachusetts Society for promoting Christian Knowl-

edge—Do now voluntarily recognize ourselves as the same Catholic Congregational Church, under the Pastoral care of the Rev. Wm. G. Johnson Missionary of the Home Missionary Society of R. Island, and member of the Established Church of Scotland with all our temporal immunities, property possessions, rights and privileges of every kind, temporal and spiritual which belong to us as said Catholic Congregational Society of East Greenwich, and for the better promoting the spiritual interests of the Church, we now renew and amend, our confession of faith, covenant and government and discipline, and reorganize said Church and are members of said C. C. Church by giving our assent to its Confession of Faith, Covenant, Discipline and Government as thus amended and reorganized.”

“ Being fully understood that this is the same Catholic Congregational Church, on Congregational principles alone, with its spiritual Constitution altered and amended, and should any of its members not unite with us, then we may become an Independent Church.”

“ Reasons for Re-organizing the Church.

“ 1. Our Confession of Faith and Covenant have always been defective and erroneous, and at present our articles are so deficient, that an Antinomian can fully assent to them, and also an Armenian become one of our members.

“ 2. This Church has no discipline, and no government, we cannot call one member to account, however flagrant any of his crimes may be, and we have no government to regulate any of our proceedings, which makes our Church in a state of anarchy, and confusion, and should one have reason to complain of another, we have no remedy in our present state to offer.

“ 3. Many of our members are dead, others removed, and no proper account has been kept of the proceedings of the Church from the beginning.

“ 4. In view of building a meeting-house, it is necessary to have our Confession of Faith, Discipline and Government ready before we incorporate as a Church, or appoint Trustees over our property, to hand down to posterity the truth, and to fix the possession of the property of this Church, to them alone that believe the same truths and follow the same discipline and government which we maintain—and by doing our duty now, we may insure the preaching of a pure gospel to future generations.”

“Confession of Faith.

“The following is our Confession of Faith and Covenant, to which we have given our assent, and require the assent of all who may become in future, members of this Church.

“Beloved Friends—You have presented yourselves before God, and his people, and the world, to make solemn profession of your religious faith, and publicly, to take upon you the bonds of the Everlasting Covenant. We trust you have well considered the nature of this transaction, the most solemn and momentous, in which you can ever engage, and that you are prepared by divine grace, to give yourselves away, as a living sacrifice, holy and acceptable to God, through Jesus Christ.

“Having examined and assented to the articles of faith and covenant, adopted by this Church, you will now profess the same before these Witnesses.

“Article 1st. We believe that the Scriptures of the Old and New Testament, are the word of God, and the only perfect rule of Christian faith.

“2d. We believe that there is only one living and true God, who is a Spirit uncreated and unchangeable, that He is essential love, everywhere present, and possessed of infinite knowledge, power, wisdom, righteousness, holiness, justice, goodness and truth.

“3d. We believe in the unity of the Godhead, there is a Trinity of persons, Father, Son and Holy Ghost, that these persons are one in essence, and that the Son and the Holy Ghost, are equal and coëternal, with the Father.

“4th. We believe that God made all things for himself, and that he governs all his works, that he will overrule all things, so, as to display his own glorious nature, and produce the greatest good, and this will be effected in a way, perfectly consistent with the moral agency and liberty of his creatures.

“5th. We believe that Adam was created holy, and happy, that he was constituted the moral root of his posterity, that he apostatized from God, in consequence of which, all of his posterity come into the world with natures wholly depraved and alienated from God.

“6th. We believe that God in his sovereign mercy and rich grace, has provided a Saviour, the Lord Jesus Christ, who being in his original nature one with the Father, did take the human nature, into personal union with the divine,

and humbled himself to death, even the death of the cross, and thereby made a full atonement for sin, that whosoever believeth in him, shall not perish, but have everlasting life.

“7th. We believe that all who receive Christ, were from the beginning chosen to salvation, through sanctification of the Spirit, and belief of the truth, (2 Thessalonians, 2, 13), and will be kept by the power of God, through faith and salvation.

“8th. We believe that a cordial acceptance of Christ, in his true character, and in all his offices, as our Prophet, Priest and King, by a faith characterized by repentance of sin and a holy life, constitute a true Christian.

“9th. We believe that we are saved by grace through faith, and that not of ourselves, it is the gift of God, and that a true change of heart is effected by the Holy Spirit of God.

“10th. We believe that Christ has a Church in the world, and that none in the sight of God, but real believers, and none in the sight of man, but visible believers, have a right to be admitted into it.

“11th. We believe that Christ has instituted baptism, and the Lord’s Supper, as ordinances to be observed in the Church to the end of the world; that baptism, is to be administered to believers, and their children, and the Lord’s Supper to such visible saints, as are able to examine for themselves, and discern the Lord’s body.

“12th. We believe that Christ has instituted a discipline to be observed in the true Church, which is to be strictly maintained, according to his directions, in Matthew 18 : 15, 16, 17.

“13th. We believe that at the end of the world, Christ will appear in his glory, as the universal Judge, that the bodies of the dead will then be raised, and those then living, will be changed into an immortal state that brought to the judgment seat of Christ, all will be judged and sentenced, according to their works and that the reward bestowed upon the righteous, and the punishment inflicted upon the wicked, will be alike eternal.

“Covenant.

“Humbly hoping that you have been savingly united to Christ by faith, and esteeming it a delightful privilege to serve the Lord, and regarding your obligations to Him as perfect freedom, you do now in the presence of God, his

holy Angels, and this assembly with sincerity of soul avouch the Lord Jehovah, Father, Son and Holy Ghost to be your God, the object of your supreme affections, and your portion forever; you cordially acknowledge the Lord Jesus Christ in all his mediatorial offices, Prophet, Priest, and King, as your only Saviour, and the Holy Spirit as your sanctifier, comforter and Judge.

“ You humbly and cheerfully devote yourselves to God, in the everlasting covenant of his grace, you consecrate all your powers and faculties to his service and glory, and you promise through the assistance of his Spirit, you will cleave to him as your chief good, that you will give diligent attendance to his word, and ordinances, that you will seek the honor and interest of his kingdom, and henceforth denying all ungodliness, and every worldly lust, you will live soberly, righteously and godly in the world.

“ You who are parents do not only give up yourselves unto the Lord but also devote the children under your care to his fear and service promising by divine assistance to bring them up in the nurture and admonition of the Lord—to instruct and counsel them, to set a good and holy example before them, and all your household, and to maintain religious worship in your families.

“ You likewise acknowledge this to be a true Church of Christ, and do now cordially join yourselves to it as such, promising to submit to the rules of government and discipline which it has adopted, and to strive earnestly for its peace, edification and purity, and to walk with its members in love, faithfulness, circumspection, meekness and sobriety, as long as you live, unless your relation to it be regularly dissolved.

“ Thus you solemnly covenant and promise. (The ordinance of baptism will now be administered).

“ We therefore the members of this Church, (here the members of the Church rise), affectionately receive you, to our communion, and in the name of Christ, declare you entitled, to all the privileges, and immunities of this Church, and promise to watch over you, with christian affection and faithfulness according to our covenant and rules of discipline. And now Beloved in the Lord, let it be impressed on your mind, that you have voluntarily and unalterably committed yourselves to God, and that henceforth you will be regarded as his servants,—hereafter the eyes of the world will be upon you, and as you demean yourselves,

so religion will be honored or dishonored:—if you walk worthy of your profession, you will be a credit, and a comfort to us, but if it be otherwise, it will be an occasion of reproach. But beloved we are persuaded better things of you, and things which accompany salvation, though we thus speak.

“ May the Lord guide and preserve you until death, and at last receive you, and us, to that blessed world, where our love and joy shall be forever perfect and where every tear shall be wiped from our eyes.”

“ October 12th, 1838. This day a Mortgage was laid upon the Episcopal Church and lot by the Treasurer on behalf of this Church for \$253.46 as Trustee and Treasurer of said Church.”

“ December 10th, 1838. We unanimously protest against the advice of the Ecclesiastical Council of the 13th of November of which the following is a Copy:

“ The mutual Ecclesiastical Council, that met at East Greenwich on the 13th of Nov. 1838, to deliberate and advise upon the grievances, trials and Church affairs of the C. C. Church,—resolved that we should go as far back as the 10th of May 1837, and that all the proceedings of the Church, should be null and void from that date.

“ We the C. C. Church of East Greenwich, do protest against the division, and dissent from the advice of said Council for the following important reasons:

“ 1. The Council did not inform themselves properly of our Church affairs, and therefore were totally unqualified to give a proper decision.

“ 2. The Church records would require to be mutilated or destroyed from May 10th 1837, until Nov. 13th 1838, which would deprive posterity of all confidence in our records, and besides we have no power or right to alter, mutilate or destroy the public records of this Church, nor yet expunge them contrary to the mind of the Church.

“ 3. This decision deprives Mr. Whiting of being the Treasurer of this Church for building.

“ 4. If we should consent to the decision of this Council then we must adopt articles, that are confessed to be erroneous by every member of this Church.

“ 5. As we have reorganized and adopted sound articles of faith and entered into covenant with God, we would be forced to renounce the truth and break covenant with God, if we adopted the old articles and covenant.

"6. We as a Church have sold our Church property to the Corporation of St. Luke's Church on March 15th, 1838, and if we assent to the decision of the Council, then we nullify the deed which we gave the Corporation of St. Luke's Church—and also nullify the Mortgage which we have upon said Church, neither of which we can do. Though the Council through ignorance of our affairs, and want of due inquiry and deliberation—have virtually recommended us to sacrifice truth, embrace error—sin against conscience—break covenant with God—and break our legal voluntary deed with St. Luke's Church and deprive them of that property which we sold them by the unanimous consent and individual signature of each member of this Church."

This church was a very large and convenient structure, two stories in height, with two rows of windows one above another, like a dwelling-house, the side of the building fronting on Pearce street, a square tower projecting from the north end of the building, with a door opening on a small court, (there was no street there then). The tower contained a winding stair-case leading to a gallery, which occupied three sides of the second story, with its rows of seats rising one above another like those of an amphitheatre. This part of the church might be termed the Court of the Gentiles, as it would seem to be intended for the use and convenience of those who did not choose to remain through the long and tedious sermons of those days. Such persons could pass in and out without disturbing the congregation below. The builders of churches in those days were certainly more accommodating to the public than at the present time.

The lower part of the church was furnished with slips in the centre of the floors with square pews at the sides; there were seats around the inside of these pews, so that a portion of the occupants sat with their backs to the pulpit which was also of curious construction. It was a circular structure, elevated high in the air with a long, winding flight of stairs leading up to it. There were two beautiful silver candle-sticks at the sides of the pulpit, which once adorned a dwelling-house in Portugal.

The church was never painted inside, and the awkward tower at the end of the building was left unfinished until about the year 1820, when a small, odd-looking spire, shaped like an old-fashioned extinguisher, was placed on its summit, while four strange looking objects called urns were fastened to the corners of the tower.

Up to this time no bell had ever rung out its solemn peal from this old tower. The only bell in the village at that time hung in the belfry of the old Kent Academy, which then stood very near the old church. The congregation, like the man who borrowed his neighbor's knocker, had long depended upon the ringing of the academy bell to call them to meeting; but on the completion of this steeple, the citizens of the village raised by subscription a sum to purchase a small bell, which is now in the possession of the Episcopal Church.

The old meeting-house, as it was then called, continued to be used by all denominations who wished to occupy it, until the year 1836, when the building, and the lot on which it stood were purchased by the Episcopalians, who, after pulling down the old structure, built on its site the first St. Luke's.

For a long time after the old meeting-house was built no clergyman preached regularly there, but old printed sermons were read there by different persons from the village. The good people of those days evidently supposed that since they possessed a church, they ought to use it, and that sermons read by the laity were better than no preaching. Among those who often filled the pulpit was an old revolutionary officer, Captain Thomas Arnold, who was not particularly pious, and was very much addicted to using strong language. One very warm day, after reading a sermon, he remarked on coming out of the church, while wiping his forehead, that it was "— hard work to preach."

CHAPTER VI.

JEMIMA WILKINSON.

AMONG the number of persons who have claimed for themselves supernatural powers, and by the zeal of fanaticism, or the craftiness of deceit, have imposed alike upon the credulity of the superstitious, or the simplicity of the ignorant of every age and country, few have ever done a larger business on smaller capital than Jemima Wilkinson, who is the only individual of her class whose absurd frauds and fancies have ever germinated and flourished on the sterile, spiritual soil of Rhode Island, or borne fruit within its limited territory.

Jemima was born about 1751, in the Town of Cumberland, in this State, and was the eighth of twelve children. This might be called a numerous family even for those days, in which "the head of a household" meant something more than an empty name. Her mother died when she was eight years old, and Jemima grew up a neglected, indolent, willful girl. The popular impression, that she was a member of the Society of Friends is erroneous. Neither herself nor family, with the exception of her mother, were ever members of that Society. Her father possessed and cultivated a farm, which with economy afforded a moderate support for his family. Jemima became an adept at shirking her share of household duties, and early showed something of that craftiness, deceit, and love of authority, which characterized her in after life.

Her education was very limited, but she possessed more than ordinary personal beauty, and the attractions of a fine form were enhanced by the lustre of bright eyes, dark hair, and clear complexion. She was sprightly in manner, and fond of dress, amusement and pleasure. She attracted

many admirers by her sharp wit and ripening beauty. Her time was spent either in idleness at home, or in visiting, or other amusements until the year 1774, when her mind seemed to be turned to religious subjects. She became serious and thoughtful, passing much of her time in reading the Bible. She remained at home, took less pride in dress, and no longer essayed to emulate the rival beauties of the neighborhood. She continued in retirement until 1776, when she pretended illness and confining herself altogether to bed, excited the solicitude of her family, so that nightly watchers were procured. These she entertained with accounts of strange visitations and visions; pretending to point out white figures and celestial forms at her bedside.

One night she told her attendants that a great change in her condition was soon to take place, and that she was about to be called to act some great part in this wicked world for the benefit of mankind. She soon after lay for several days motionless and apparently lifeless, except for a respiration so soft and silent as to be almost imperceptible. Suddenly she awakened, and in a tone of authority demanded her clothes, declaring that she had passed the gates of death and was now risen from the dead. Her apparel was then procured, and she immediately arose, dressed herself and went around in perfect health.

When she was congratulated by her neighbors upon her recovery, she denied that it was Jemima to whom they were speaking, and with affected solemnity informed them that the body of Jemima Wilkinson had been dead; that her soul was then in heaven, and that the tabernacle which Jemima had left behind, was now animated by the power and spirit of Jesus Christ. She told them she had been selected to reign a thousand years, and would never die but would be taken up into heaven bodily at the end of that period. Her friends and relatives were not less astonished at her arrogant assumption than they were vexed at her obstinacy, but were intimidated by the intensity of her keen eye, the firmness of her voice and the immobility of her countenance. On the next Sabbath she attended the usual public meeting in the neighborhood, and at the intermission began to address the people in the open air.

She soon collected a crowd, to whom she spoke with fluency and without embarrassment. In persuasive language, enforced by very graceful gestures, she talked of the depravity of sin and the beauty of holiness, and aston-

ished all who heard her by her knowlege of the Scriptures and by familiarity with religious subjects. Her fine eyes and expressive countenance were lighted up with fervor, and her masculine hearers hardly knew which to admire most, the doctrine preached or the fair preacher.

A retentive memory enabled her to repeat much that she had read, and a year previous had been spent with her Bible and other religious books. She did not immediately offer herself to her hearers as their saviour, but never afterwards acknowledged the relationship of brothers and sisters, and addressed her father as Jeremiah. Her fame soon spread, and many persons called at her father's house to converse upon religious subjects. After a few months she began to make periodical journeys, visiting Newport, Providence, Seaconet, East Greenwich, North and South Kings-town, and also some places in Connecticut and Massachusetts.

It seemed to be her purpose to establish a new religion, and to become the head and founder of a sect which should avoid the beaten track of other denominations, and reject all the usual forms of church government. Dissenters and backsliders from other societies became her disciples, a few weak men, a still greater number of silly women and children. She managed, however, occasionally to entrap persons of intelligence and wealth. Three or four meeting-houses were built for her use. One of them was in this town, and was standing fifty years ago, on the Frenchtown road, just south of the residence of Joseph Fry, and opposite the farm of John Pitcher. It was a plain structure of modest dimensions, and was always called the "Jemima meeting-house."

After her pretended resurrection, Jemima always called herself the "Universal Friend," which she said was "a new name which the mouth of the Lord had named." Her proselytes and followers were never numerous, but what was wanting in numbers was made up in devotion.

Many of the accounts given of Jemima reflect rather severely upon her moral character, and though these aspersions may be unjust, it is evident that she was reckless and defiant, never giving up a selfish project, and entirely unscrupulous respecting the means employed to effect her purposes. While the British forces occupied Newport during the Revolution she remained there for a time, and preached to the officers, who were pleased as well as amused.

One of them, a major, pretended to be greatly enamored, and his devotions appear to have been acceptable to the fair preacher, who was ready to sacrifice her religion upon the altar of love; while the son of Mars professed himself willing to abandon the service of his sovereign, and enlist under the banner of a mistress in whose service there was more ease and less danger. But like fickle man the world over, he proved only a "gay deceiver." The fleet sailed away and with it her soldier-lover. Jemima waited and watched in vain for his return, and a few months after went into retirement, from whence she emerged to promulgate an edict prohibiting matrimony among her followers as unlawful and an "abomination unto the Lord." Her own disappointment had evidently engendered a resentment which she was unable to conceal.

Judge William Potter, of South Kingstown, was one of her most enthusiastic and devoted adherents in this State. He possessed a fine estate about a mile north of Kingston Hill, and built a large addition to his mansion for the accommodation of Jemima and her followers, who made it their headquarters for nearly six years. Here was the scene of some of her pretended miracles. A daughter of the judge having died, she attempted to restore her to life. A great concourse of people assembled to witness the miracle, but the impious prayers of Jemima availed nothing, and she attributed her failure to the want of faith among the spectators. Penelope, the wife of Judge Potter, did not share in her husband's infatuation, and the artful insinuations of Jemima that they were the chosen lambs of God were too transparent to convince her of their perfect innocence. Judge Potter was one of the agents for the removal of Jemima and her followers to the State of New York, where he afterwards followed her, having become greatly embarrassed in his affairs, in consequence of his devotion to this crafty adventuress.

One of her proselytes in this neighborhood was George Spenceer, a member of the Society of Friends, who owned a farm in Frenchtown, opposite the residence of the late Nicholas Fry. In consequence of his faith, and to distinguish him from others of the same name, he was always called "Jemima George." There was another Spencer in that day whose faith was wanting, and he used to say that he would as "soon worship a *Wooden God*, as a *Woman God*."

The dwelling-house about one mile and a half west of the

village, now the residence of William L. Holden, was one of her usual stopping-places, and she sometimes held meetings there. According to Spencer Hall, who delighted to talk about Jemima, this place was the scene of the fulfillment of one of her remarkable prophecies. She was addressing a large number of people, who were assembled there, when she stopped abruptly, and declared that there was one within the hearing of her voice who would never see the light of another day. The announcement created great alarm and amazement among the audience. One said, "is it I?" another, "is it I?" and a third, "is it I?" but she resumed and finished her discourse. The young women of the family who were going to accompany Jemima and her retinue the next day on her journey, were up very late that night, and passing the door of the room occupied by a colored man who lived in the family, heard groans, as if some one was ill, and on entering his room found him dying. This wonderful premonition increased her fame greatly in some quarters. Sceptics said "poison."

In establishing a new system of religion, Jemima borrowed its forms of worship from the Friends. Her capricious mind could establish many rules, and if any one complained of her tyranny he was answered that "it was the will of the Universal Friend," and from this law there was no appeal. The following description of Jemima has been given by one who knew her well:

"She was taller than middle stature, fine form, fair complexion, with florid cheeks, dark and very brilliant eyes, and beautiful white teeth. Her hair, dark auburn, or black, was combed from the seam on the top of her head, and fell on her shoulders in three full ringlets. In her public addresses she would rise up and stand perfectly still for a minute or more, then proceed with a slow and distinct enunciation. She spoke with great ease, and with increasing fluency; her voice clear and harmonious, and manner persuasive and emphatic; her dress rich in material, but plain in make, and in a style entirely her own; a broad-brimmed white beaver hat with a low crown, and the sides, when she rode, turned down and tied under the chin; a full, light drab cloak or mantle, with a unique underdress, and cravat around her neck, with square ends that fell to her waist in front. On horseback her appearance was imposing. On her religious peregrinations Judge Potter usually rode beside Jemima, and then her fol-

lowers, two by two, on horseback, constituted a solemn and impressive procession."

After having preached in Rhode Island, with occasional visits to adjoining states, for seven or eight years, Jemima, with a few followers, made a journey to Pennsylvania, and being favorably received by the honest but credulous Germans of Worcester, about twenty miles from Philadelphia, she made the latter place her headquarters for two or three years.

After one of her visits to Rhode Island, a robbery of the general treasurer of the State of the sum of two thousand dollars was ingeniously effected, and as one of Jemima's satellites had been staying in the family, suspicion pointed at Jemima. She was pursued to Pennsylvania and her trunks being seized and searched, there was found the sum of eight hundred dollars, a part of the stolen money.

It was just after this that Jemima set on foot the project to remove herself and adherents to the new and fertile lands in the State of New York, where she had concluded the purchase of a large tract in Ontario County, near Crooked Lake. This retreat called the "New Jerusalem," the "land of promise flowing with milk and honey," where the faithful could enjoy themselves without molestation by the scoffs, the sneers and ridicule of the "servants of the devil," as she termed the people of the world who had no faith in her mission. She removed there in the month of April, 1779, with her trusty cabinet, council, followers and baggage. Here she continued to reside until her death in 1819, at the age of sixty-eight years, and managed the affairs of her community with such shrewdness and skill that considerable property was accumulated.

We have referred to her tyranny and the devotion of her followers. Both qualities were strikingly exemplified in her rules and penalties, and in the manner of their reception by the faithful. A member of her society for attempting to gratify what she regarded as impudent curiosity, was sentenced to wear for three weeks, a small bell, suspended from his neck by a rope. One of her punishments for noisy and garrulous women was to order a "silent fast." A weak sister, who had been accustomed all her life to talk and laugh with impunity was constantly in the habit of breaking her fast, until Jemima finally ordered her mouth to be sealed up with wafers and linen rags. She was able to endure this but for a short time, and abruptly burst the

bands of her slavery with a loud laugh, declaring that Jemima must be a fool to think of stopping any woman from laughing and talking for three consecutive days.

Her immediate followers were in the habit of assuming Scriptural titles. One was called the "Prophet Elijah," and Sarah Richards—who was her prime minister—was called the "Prophet Daniel." They both did a good business for a time, in dreams and visions, in coöperation with Jemima, but the "Prophet Elijah" tried to set up for himself, and was in the habit of receiving loving messages for some of the weak sisters, which Jemima thought he was too fond of delivering privately. She therefore degraded him from his dignity as a prophet, and thrust him out of the society. One of the sisters was called "John, the beloved," and another "Enoch of old." Her followers not only avoided calling her by name, but shunned the use of the possessive pronoun, indicating sex, and spoke of "the Friend's house," the "Friend's carriage," whenever they indicated her property.

About thirty families removed with Jemima to the new settlement near Crooked and Seneca Lakes. These were increased by the final addition of twenty more, although she had expected three or four hundred, whose zeal probably abated with the absence of their beloved prophetess.

Three tracts of land, comprising several thousand acres, had been purchased, and were rather thinly settled by these deluded people, who thought that their chances of salvation depended upon their obedience to this deceiver.

The Duke de Laineourt, a peer of France, paid a visit to Jemima, and attended her meeting, which was held in her own house. "This" he says, "was extremely pretty and commodious, though built of the trunks of trees. Her room is exquisitely neat, resembling more the boudoir of a fine lady than the cell of a nun. It contained a looking glass, a clock and an arm chair, a good bed, a warming-pan and a silver saucer. Her garden was kept in good order; her spring-house was full of milk, cheese and butter, meat and game. Six or seven girls of different ages, but all of them young and handsome, waited upon her with surprising emulation to enjoy the peculiar satisfaction of being permitted to approach this celestial (?) being. Her fields and her gardens are ploughed and dug by her friends, who neglect their own business to care for hers; and the 'All Friend' is so condescending as not to refuse their

services. She knows how to keep her votaries at a respectable distance, and has the art of effectually captivating their affections." After inviting the duke to dine with her, she sat down to an excellent dinner with her female friends, and after they had dined a dinner was served for the guests who had been invited.

Although Jemima possessed considerable tact and shrewdness, her miracles were always failures, and a modern Spiritualist would far excel her in the development of the supernatural. She once circulated extensively the information that she would on a certain day walk on the water. A great crowd of people assembled in Swansea, Massachusetts, to witness this wonderful phenomenon in nature, and waited as patiently as possible for the appearance of Jemima and her retinue. She finally came, and began addressing the people upon the important subject of faith, artfully proving that it would be owing to their sinful doubts if she failed to perform her promise, citing the case of the apostle who walked on the water until the faith of himself and brethren had departed. At the conclusion of her address she approached the margin of the water, but it refused to uphold her weight, when she turned indignantly to the multitude and rated them soundly for their want of faith.

She attempted at different times to perform the miracle of raising the dead. On one of these occasions a favorite apostle had been ill for some days, and his death being announced, Jemima informed the people that she should only suffer him to sleep four days in death, and then raise him again. There was an immense concourse to witness this solemn performance. When they arrived at the place of interment, Jemima commenced the ceremonies by a short discourse upon death and the resurrection, and assured them that as it was in the days of her prototype, so it was even now, and concluded by promising to perform such a miracle in their presence that day as would convince them of her divine mission. A military officer happened to be present in full uniform, and just as Jemima was about to issue the magical command, he stepped forward, and drawing his sword, said, "Stop a moment, just allow me to run my sword through the coffin so as to be sure the man is really dead," and suiting the action to the word, raised his arm, when the cover was quickly thrown from the coffin, and its ghostly tenant fled in hot haste, to the astonishment of some, and the great amusement of others. The declar-

action of the soldier had been quite as potent as could have been the power of the profligacy.

Jemima continued to preach to her flock, even until a short time before her death. She grew negligent, and became affected with dropsy, which occasioned her much pain and distress, and finally caused her death. She would not consult a physician, because she knew it would be inconsistent with the character she had assumed. She endured the suffering of her disease with surpassing fortitude, and never suffered herself to complain in the presence of visitors. When she knew that death was approaching, she said, "My friends, I must soon depart; this night I leave you," and died before morning. If she could only have been a martyr and killed in some way, for her religion's sake, the doctor would have been consulted for some time by her flock; were, however, natural death, the result of disease, like ordinary people, described the delusion. The ignorant portion of her flock would not believe that she was really dead, and denied the fact stoutly, as an insult to themselves and the deity they had worshipped. They expected to see her body reanimated, but they waited in vain. Death was soon succeeded by decay, and the body became so offensive that they were reluctantly obliged to bury it. Thus ended the career of this anti-impostor; but her flock was maintained a society with no meetings for many years. She left a curious will, which is quite as curious as many others, devising all her property to Rachel and Margaret Maffin, in trust for the benefit of the needy members of the church.

The career of this extra-Biblical being forms an interesting chapter in the "natural history of credulity." She was of the class of fanatical leaders, common to all time and countries, in whom the religious nature developed to an abnormal degree, and controlled by the influences of ignorance and credulity. It is accompanied by a curious will, the dictates of which are recommended by the fine arts of persuasion. The founder of a new system is like the leader of a revolution, when he begins his course of action with a genuine faith in the reality of his mission. But when an infatuated crew refuse to adopt the truth thus offered, the would-be apostle must stoop to the arts of the charlatan. A strong, positive nature too often becomes unscrupulous in the leadership of sect or faction. The system of death in which the spiritual chief so generally find

the means of controlling the minds and shaping the destinies of their followers, react upon their own natures, rendering them far more pitiable than are the helpless victims of their arts. A mind naturally formed for rule which consents to govern by the aid of treachery and deceit, has yielded to a destructive influence which blasts all elements of original good in the character, leaving it a dehumanized thing.

The curious traditions of the Cumberland zealots show us an indigenous product of superstition, as rapid and luxuriant in its fungus-like growth as though it had been nurtured in the congenial soil of the tropics, rather than among the sterile hills of New England. The handsome, self-willed girl, began her public life with an address to her neighbors upon religious subjects—no very strange or daring act in Rhode Island, where Quakerism had familiarized the people with the preaching of gifted women. Her ambition expanded so rapidly that her next step was to claim divine honors, and even had her lot been cast in other countries she could hardly have commanded a deeper devotion from the credulity of Hindoo devotees than was accorded her by the sober descendants of the Puritans. The follies of our forefathers find a partial explanation in the strength and exaltation of a character certainly set apart from the ordinary temptations of youth.

Her worst qualities were such as drew about her spirits as daring and as ambitious as herself; while to more sincere and humble religionists she exhibited quite another phase of her varied character, and attracted their sympathies by such legends as that of her answer to a call of help from a perishing world, and her departure from Paradise to relieve the sin and suffering of earth. This recital, so touching from the lips of the divine being who offered herself as a saviour, was eagerly accepted by the many of that day to whom the idea of an atonement was still cherished with Jewish literalness. A present redeemer, a living dispenser of the blessings of absolution, was realization of their present faith, the crowning fulfillment of their dearest hopes.

But the Cumberland prophetess would perhaps have shown more consummate art had she courted persecution in some colony less liberal than Rhode Island. She would then have counted more converts, though it may still be doubted whether she did not live in an age too late for the

full development of her genius. Could the expiring members of religious hatred have been fanned into flame in the closing years of the last century? The air of Rhode Island has always proved unfavorable to spiritual pretension. This remains a truth in spite of the many sects who found a home here in colonial days. In this garden of the Lord, seed might be freely scattered, and not only by priestly hands. The fathers of the Colony made no election between the wheat and the tares. No spiritual plants were forced into unnatural vigor by the heat of persecution. None were stimulated by the nurture of patronage. In the process of natural selection, all sects were left to their inevitable course of rise, maturity and decline. To-day we may look back on the undisturbed growth of such forms of belief as took deepest root in our territory.

Brief as is the history of Rhode Island, it is the oldest of records, permitting us to study the free development of religious instinct. Only for the two short centuries that have passed since the signing of our charter, the Magna Charta of religious freedom, has the state left man absolutely free to follow the dictates of his conscience. The hardy settlers of Rhode Island were the only really fearless men of their time. The colony that was founded by a banished man quietly received the banished Ann Hutchinson and her followers, and the spiritual infection of her "heresies" proved strangely harmless in an atmosphere of tolerance. Samuel Gorton, the Professor of the Mysteries of Christ, was the Savenarola of New England, of whom his last disciple living in 1771, at the age of eighty, said, "his master wrote in Heaven, and that none can understand his writings but those who live in Heaven while on earth." His tenets, so dreaded by the rulers of a neighbouring commonwealth, were here allowed full expression, and Gorton became a valued member of the Colony. There was indeed much of the wisdom of the serpent, as well as the innocence of the dove, in the statesmanship of Roger Williams. A man of the world, who should be unable to comprehend the Christian charity of his motives, would yet admire the worldly wisdom of his acts.

New England is not devoid of monuments of superstition. The readers of Colonel Higginson remember that abode which he describes as built on the hill near Worcester, where a solitary devotee had fixed his place of worship. The houses built for the use of the inspired woman of Cum-

berland are of older date; but the tumults of the camp-meeting and the "ascension-day" of the Millerites, call attention to the elements of fanatical zeal and credulity still lingering among us. Were Jemima Wilkinson living in our day we should doubtless hear of her as a successful "spirit-medium." Yet how distant seems the time when claims such as hers, or such as advanced by Ann Lee, or still later, by Joanna Southcote, were heard and received. How great a change has been effected in the popular habits of thought by the agencies of the free press and the common school. A great revolution is silently going on, of which we can only foretell that it will, in the end, promote the interests of the race, and remove forever the last remnant of religious superstition and fanaticism.

CHAPTER VII.

RELIGIOUS SOCIETIES.—THE EPISCOPALIANS.

THERE was an Episcopal Church in the vicinity of East Greenwich, where many of our villagers worshiped, as long ago as 1728. It was on a lot at Coweset, near the railroad station. The ground on which it stood is now owned by Mr. Jonathan Pearce. The lot was conveyed by the Rev. George Pigot "to the Society in London for the Propagation of the Gospel in Foreign Parts," for "erecting a church according to the establishment of churches by law in England." When the congregation of Trinity Church, in Newport, built their new church in 1726, "they gave their old church to the people of Warwick who had no church of their own." It was taken down and carried on sloops to Coweset, (the Indian name of that part of Warwick,) where it was rebuilt. It was two stories in height, with a steeple or spire fronting the post-road. After remaining unoccupied a long time in a ruined state, it was taken down a second time, about the year 1764, and removed to Old Warwick. Before the materials could be removed from the shore a violent storm arose, during which they were scattered and lost.

A number of graves, probably of individuals connected with the church, are still to be seen upon the lot. The Rev. George Pigot resided in Warwick a number of years, and owned a large tract of land near East Greenwich. He probably furnished the means of erecting the church. The Rev. Dr. McSparran, Mr. Fayerweather and others officiated once in a month. It appears that the church was never in a very flourishing condition, as Dr. McSparran says in his diary, "Episcopacy never seemed to succeed in

the north part of the State, as the Quakers and other *heretics* are the dominant class."

The parish of St. Luke's, East Greenwich, was organized "according to the doctrine and discipline of the Protestant Episcopal Church in the State of Rhode Island," on the tenth day of August, A. D. 1833, at a meeting of sundry of the citizens at the Kent Academy, the Rev. Sylvester Nash, being chairman, and John P. Roberts, secretary. Charles Eldridge and Joseph J. Tillinghast were chosen wardens; Daniel Greene, Howland Greene, Wicks Hill, Silas Weaver, Kingsly Bullock, John G. Ladd, Emery Fiske, Wanton Casey and William G. Spencer, vestrymen. Augustus Greene was chosen treasurer, and John P. Roberts was chosen secretary.

Services had been held in the upper hall of the academy for some weeks previous, and they were continued there regularly until the consecration of the new church, in April of the following year.

The act of incorporation was passed at the January session of the Assembly in 1834. This charter gives power to assess the pews for necessary repairs, and for insurance on the building, but for no other purpose. This provision or *want* of provision, has led to much embarrassment in the support of the services, the contributions for this purpose being entirely voluntary.

On the twenty-seventh of August the same year, it was voted, "That Daniel Greene and John P. Roberts be authorized to take proper measures to procure a lot for the purpose of erecting a house of Public Worship, and to take a deed in trust for this Society." It was also voted "that John P. Roberts, Kingsly Bullock and Daniel Greene be a committee to erect an Episcopal Church, on the lot which may be procured for that purpose." Also voted, "That the wardens and vestry be a committee to solicit donations to carry the same resolution into effect."

Early in the year 1833, some time before the first named meeting, the old meeting-house belonging to the Catholic Congregational Society had been taken down with the intention of building a more commodious house upon the same lot. But in consequence of some difficulty or dissension the plan was interrupted, and the lot with the materials of the old structure were sold to the new organization. The building committee set about their work with earnestness, and the new church was finished and ready for conse-

eration on the thirteenth of April, 1834. For this satisfactory result we are indebted very much to the diligent labor and liberal contributions of our late townsman, John P. Roberts.

The Rev. Sylvester Nash was the first rector. His term of service began with the organization of the parish and continued until the spring of 1840. Before leaving he raised by solicitation from abroad, a sufficient sum to pay off the indebtedness of the corporation, and thus cleared the property from incumbrance. Mr. Nash was an earnest worker in the church, had many firm friends here, and retained a warm interest in the affairs of the parish as long as he lived. His death took place in Wisconsin, in 1863.

The Rev. William H. Moore was called to the rectorship in May, 1840. He first officiated on the second Sunday in July. After a residence here of a little more than a year he resigned the charge. He now holds a prominent position in the Diocese of Long Island.

In December, 1840, the Rev. Silas A. Crane made an engagement to supply the church for the winter, not contemplating a permanent settlement, but remained from that time until his death, on the 12th of July, 1872. Thus for more than thirty years he dwelt among us as a much loved and faithful minister.

"The death of Dr. Crane leaves a broken link in our community that causes universal sympathy and regret. A good man has fallen. Dr. Crane was emphatically a man of good words and good works. For more than thirty years he was the highly esteemed rector of St. Luke's Parish, and very few rectors have left a better record. As a public Christian man he discharged his duties faithfully, always doing his work strictly in accordance with a tender conscience and with the *Word*. As a neighbor and friend, we esteemed him as one of our choicest, and this was the general feeling of our community toward him. He died as he lived, strong in the faith, and ready to depart and be with Christ. He adopted and received strong consolation from St. Paul's words, 'To live is Christ and to die is gain.' He has gained the victory over death, gained a bright, immortal crown of glory, to be his forever.

"The funeral service was read in St. Luke's Church, Thursday evening, at 5 o'clock. The Church was draped in mourning, and over the chancel there appeared in bright letters, 'Blessed are the dead who die in the Lord.'

Bishop Clarke accompanied the services with some brief and exceedingly appropriate remarks. The house was filled with attentive listeners, and a large delegation of clergy from abroad.

"The Doctor rests peacefully in the church-yard near the place where he so faithfully and for so many years proclaimed the peace of God which passeth all understanding."

—*East Greenwich Pendulum.*

"IN MEMORIAM OF REV. DR. CRANE.

"At a special meeting of the East Greenwich Free Library Association, on the 17th of July, the following preamble and resolutions were adopted :

"Whereas, in the lamented death of the Rev. Silas A. Crane, D. D., this Association is called upon to mourn the loss of one of its original founders and one of its most faithful and useful members; and in common with this whole community, where he has resided for more than a quarter of a century—always a shining example of Christian excellence in the performance of the duties, as well of the citizen as of the pastor—would do honor to his memory by appropriate expressions of affection and respect.

"Be it therefore Resolved, by this Association, that this event of Providence is an occasion of profound grief to its surviving members, who would leave in its permanent archives, this record of their exalted respect for his person, and of their high estimation of his services and character.

"Resolved, That the members of this Association will attend the funeral of their departed friend in a body; and that a copy of this imperfect tribute of their attachment and respect be communicated by the Secretary to the bereaved family of the deceased, with assurance of the Association's unfeigned condolence and sympathy."

At a meeting of the wardens and vestry of St. Luke's Church, East Greenwich, on Wednesday evening, July 17th, 1872, the following preamble and resolutions were unanimously adopted :

"Whereas, Almighty God in His infinite wisdom, has taken from us our beloved pastor and friend, the Rev. Silas Axtell Crane, D. D., rector of this parish for more than thirty years, and while with deep humiliation and unworthiness, acknowledging this decree of Divine Providence, we give expression to our sorrow in this great

bereavement which has fallen on this church, this community and this diocese, by the death of this most exemplary Christian minister who has had charge over us, and cared for our spiritual wants for so many years; and offer our heartfelt sympathy to his afflicted family. It is therefore,

“*Resolved*, By the wardens and vestry of St. Luke’s Church, that we will cherish in memory the many excellencies of this good man; that we will endeavour to profit by the precept and example which he has set before us in his public teachings and in his daily life; and more especially by the calm and peaceful manner of his death in the full hope of immortal life through the merits of the Blessed Redeemer; that we offer to his bereaved family our tenderest sympathy in their great affliction.

“*Resolved*, That these resolutions be placed upon the permanent records of the church, and that a copy of them be sent to his family. And it is also further

“*Voted*, That the expenses of his burial be defrayed from the treasury of the vestry.

“JAMES H. ELDRIDGE, Clerk of the Vestry.”

At a meeting of the bishop and clergy of the diocese of Rhode Island, convened in the lecture-room of St. Luke’s Church, immediately after the interment of the remains of the late Dr. Crane, a committee was appointed to draft the following resolutions:

“Whereas, It has pleased Almighty God in His wise Providence to remove from this world the late Rev. Silas Axtell Crane, D. D., who during thirty years was a presbyter of this diocese, and rector of St. Luke’s Church in this village, therefore it is

“*Resolved*, That we, his fellow-laborers in the ministry of our beloved church, would record our high estimation of the moral worth of our departed friend; of his eminent position as a scholar of varied learning, and of his unwearied diligence, and long continued faithfulness as a pastor of the Church of Christ, and would pray for divine grace to enable us so to live, that when we come to die, we may be sustained by those consolations which rendered so calm and peaceful the closing scenes of his earthly existence.

“*Resolved*, That a copy of these resolutions be presented to the family and parish of our departed friend, with the assurance of our heartfelt sympathy in this sad bereavement.

“S. BRENTON SHAW, D. D., For the Committee.”

“From the Providence Journal.

“The Rev. Silas A. Crane, D. D., Rector of St. Luke’s Church at East Greenwich, died yesterday morning. Dr. Crane was a gentleman of large culture, of eminent piety, and enjoyed, in an unusual degree, the respect and confidence of the church of which he was a presbyter. He was educated at Brown University, where he graduated in 1823, in the class of the late Chief-Justice Samuel Ames, William R. Watson, Dr. George D. Prentiss, and Joseph W. Fearing, M. D. He was appointed Tutor in the College, and was afterward President of Kemper College.”

*“From the Christian Witness and Church Advocate,
April, 1853.*

“At a meeting of the wardens and vestry and other members of St. Luke’s Parish, East Greenwich, Rhode Island, the following resolutions, reported by a committee on the 12th of April, 1853, were unanimously adopted:

“Whereas, the Rev. Silas A. Crane has for the last twelve years continued to be the Rector of this Church,

“Resolved, That this is a fitting occasion to express to him our heartfelt thanks for the ability and devotion to the best interests of the Church which have marked his ministerial labors among us, and that the present position and prospects of the parish are tokens of the Divine blessing upon the fidelity of his pastoral career; that during his connection with us, the kindest feelings and most perfect confidence in his Christian zeal and piety, have been entertained toward him by his people; that the effect of his labors has been shown in the increased attendance upon the public services of the Church—in the number of the communicants at her altar, and the general interest and good will manifested toward her by all classes; that by his firm, dignified course and kind, gentle manner, both in precept and example, he has exercised the happiest influence over the affairs of the parish, and established and maintained for the church that high standing and consideration in which she should ever be held in all Christian communities.

“Resolved, That we are not unmindful of that devotion to the interests of the whole church in this diocese, which prompted him, six years ago, voluntarily to relinquish all claim upon the missionary fund of the Convocation, and rely wholly for support upon his own efforts and the efforts

of this parish, then comparatively feeble; and that his salary be now increased to five hundred dollars.

“ DAVID PINNIGER, Chairman.

“ JAMES H. ELDRIDGE, Secretary.”

“ *To David Pinniger, Chairman of the meeting of the Wardens, Vestry, and other members of St. Luke's Parish, East Greenwich, held April 12th, 1853 :*

“ Dear Sir :— Permit me, through you, to make known to that meeting the very great pleasure which their letter afforded me. The terms in which they were pleased to express their approbation of my services as rector of the parish, are exceedingly gratifying, being all and more than all which I could conceive myself entitled to expect, and will ever be cherished by me as a rich reward for the efforts which I have felt it my duty to make.

“ The addition to my salary, made, too, without solicitation, is also truly welcome, both as a timely help and encouragement in my exertions to meet the wants of my family, and as an evidence of the earnestness and sincerity, of the esteem and approbation expressed in the resolutions of the meeting. It only remains for me to endeavor, by increased efforts, more justly to deserve the kindness and confidence so generously shown me. May God, who has given the Parish the disposition, give them also the ability to do more in his service, by enlarging their prosperity as individuals and their prosperity as a Church. May he build us up together in the unity of the spirit, that our hearts may be filled with the hopes of the Gospel here and its eternal rewards hereafter.

“ Your faithful friend and Pastor,

“ S. A. CRANE, D. D.”

For some time after Dr. Crane's decease there was no settled rector. The Rev. William S. Child, of Newport, officiated in the autumn of 1872, until the communication by way of Wickford was interrupted. The Rev. Joseph M. Turner, of Philadelphia, had the charge for a time, and then left to fill a previous engagement, under Bishop Tuttle, in Utah.

The Rev. George P. Allen has had charge from 1874 to the present time. In 1875 the old church was removed, and an elegant stone structure erected on its site. The Society now holds its services in the Court House, as is usual here with all denominations deprived of a church edifice.

CHAPTER VIII.

RELIGIOUS SOCIETIES—SIX PRINCIPLE BAPTISTS.

THE early history of this denomination in this country is involved in obscurity, as the first records of the oldest churches are no longer in existence.

There existed a body of this order in the Town of East Greenwich as early as the year 1700, but the first account which we can glean of them begins with the year 1743, when Daniel Fiske was their pastor, and the number of their members was fifty-three.

Somewhere about the year 1700 this old Society built a meeting-house on the hill in the northeast part of the village, near the present railroad line. It was a plain structure, two stories in height, the dimensions about thirty by forty feet, fronting to the south, on a short street unnamed. It contained a row of square pews on the west side of the house, a double row of plain seats in the centre, occupied by the members, and a row of short seats along the east side, where the people who were not members were usually seated. The square pews on the west side of the meeting-house were owned by those people, with their descendants, who had contributed most towards the erection of the meeting-house. In the double row of seats in the centre of the house, the men occupied one row and the women the other, in the manner of the Quakers, from whom they probably copied the custom. The building was destitute of a steeple, was never painted, inside or out, and it gradually went to decay. It was so much injured by the great gale of 1815 as to be unfit for further use, and in the year 1825, during a high wind, it fell into a heap of ruins. The site is still called “Meeting-House Hill.”

Daniel Fiske died in 1753, when John Gorton was called to the pastoral office, and was ordained the same year. He continued to sustain this relation to the church until his decease in 1792. After his death, Thomas Manchester met with them, and administered the ordinances of the Gospel among them, as late as the year 1834.

After the society abandoned the old meeting-house, Elder Manchester (as he was called) held services monthly in the Court House, and was remarkable for the length of his sermons, and for his power of endurance, as he would sometimes preach from two o'clock in the afternoon until sunset.

In the year 1827, after having passed through a variety of changes, and received between two and three hundred persons into fellowship, the Society was reduced to the original number of fifty-three.

From 1834 to 1844, Elder Thomas Tillinghast officiated monthly, but for a number of years past there have been no regular services. After the year 1834, they worshiped in the school-house which stood near the junction of Duke and King streets. They had contributed to its erection on condition that they should be permitted to occupy it. The church, at the last yearly conference, numbered only fifteen members.

CHAPTER IX.

RELIGIOUS SOCIETIES.—METHODIST EPISCOPAL CHURCH.

DURING the year 1831 the Society of Methodists erected their house of worship on the corner of Main and Queen streets. Previous to this time they held their services in the Court House, that asylum for all societies who have no church of their own. For a long time they struggled hard for existence, but are now in a flourishing state. In 1846 they built a handsome and convenient parsonage in the rear of their church. During the year 1850 they found their church was too small to accommodate all who wished to attend the services, and that an enlargement was absolutely necessary. The building was therefore sawed into two parts, the east end moved off, and a portion inserted large enough to contain twenty-four additional pews. An excellent organ, (for the time), the gift of the Power Street Church, Providence, was placed in the organ loft.

That organ was afterwards removed to the vestry, and another magnificent instrument was procured, purchased by the financial efforts of Dr. Eben Tourjée, now Director of the New England Conservatory of Music, Boston.

Dr. Tourjée, was formerly a resident of East Greenwich, and for a long time the efficient Superintendent of the Sunday School in this church.

The first Methodist sermon preached in Rhode Island was in Charlestown, by the Rev. Jesse Lee, then on a missionary tour from New York to Boston, and was delivered on the third of September, 1789.

East Greenwich first appears in the list of appointments in 1792. Up to 1807 it formed a part of the circuit con-

nected with Warren, Warwick and Providence at different times.

Since 1807 the following persons have been the successive pastors at East Greenwich:

1807.	Pliny Brett.	1836-7.	Nathan Paine.
1808-9.	Theophilus Smith.	1338.	B. K. Bannister.
1810.	A. Stebbins.	1839.	Francis Dane.
1811.	Elisha Streeter.	1840.	Joseph McReading.
1812.	Warren Bannister.	1841.	Benjamin F. Teft.
1813.	Daniel Wentworth.	1842.	George F. Poole.
1814.	Joel Steele.	1843-5.	Samuel C. Brown.
1815.	Edward Hyde.	1846.	L. W. Blood.
1816.	Elisha Streeter.	1847-8.	H. W. Houghton.
1817.	Daniel Dorchester.	1849.	J. M. Worcester.
1818.	Jason Walker.	1850-1.	Richard Livsey.
1819.	Isaae Stoddard, Solomon Sias and Benjamin Sabin.	1852-3.	William Cone.
1820.	Hezekiah Thatcher.	1854-5.	N. Bemis.
1821.	Francis Dane.	1856.	W. H. Stetson.
1822.	Lewis Bates.	1857.	William Livsey.
1823.	Elisha Frink and Caleb Rogers.	1858-9.	R. Donkersley.
1824.	Elisha Frink and Ephraim K. Avery.	1860.	Samuel W. Coggeshall and James A. Dean.
1825.	B. Hazleton and M. Wilbor.	1861.	James A. Dean.
1826.	B. Hazleton and O. Robbins.	1862.	C. S. Sandford.
1827-8.	Francis Dane.	1863-4.	A. P. Aikin.
1829.	Amasa Taylor and John D. Baldwin.	1865.	E. S. Stanley.
1830.	Amasa Taylor.	1866.	A. A. Wright and J. T. Benton.
1831.	Charles Virgin.	1867.	J. T. Benton.
1832.	Robert Gould and Jonathan Cady.	1868.	S. A. Winsor.
1833.	Robert Gould and Hiram Cummings.	1869-72.	J. F. Sheffield.
1834-5.	James Porter.	1873.	James Mather.
		1874.	— Wheeler.
		1875.	— Wright.
		1876.	J. O. Benton, who is the present rector.

The "church music" at the Methodist Church here is now probably the best in the State. Professor Hastings, who stands at the head of his profession as a music teacher, for the past two years has been occupied in training a choir and chorus class, which is now able to execute some of the most difficult music. The singing gallery had become so crowded, that last year the Board of Trustees concluded to enlarge the church by building an annex on the east end of the building in the rear of the clergyman's desk, to be occupied by the organ and choir.

CHAPTER X.

RELIGIOUS SOCIETIES.—THE FREEWILL BAPTIST CHURCH.

THE principles and practices of the Freewill Baptist Church were known to the people of this town, and had been embraced by some of them, many years before the foundation of the Baptist Church in this village. This is evident from the fact that meetings were occasionally held in the Court House and in school-houses, under the direction of Messrs. Curtis, Niles and other Baptist preachers, as the result of which quite a number embraced Baptist principles, and were baptized in our branch of the Narragansett Bay, by the Rev. Dr. Gano, of Providence.

The history of the church as an organized body dates from the year 1839. On the 30th of January of that year, an ecclesiastical council met at the house of the Rev. Thomas Tew to take into consideration the propriety of forming a Baptist Church in this village. Delegates were present from two churches in Providence, and from the churches in Westerly, Richmond, Pawtucket, Arkwright Fiskeville, Warwick and East Greenwich.

The council was organized by the choice of the Rev. John Dowling, D. D., as Moderator, and the Rev. E. K. Fuller, as Clerk.

Seventeen members of regular Baptist churches presented their letters to the council, together with the articles of faith and covenant adopted by them, and were duly recognized and constituted as an independent church. The public services of recognition were held in the Methodist meeting-house, which was kindly offered for the purpose by the members of that Society. Rev. A. G. Palmer offered the opening prayer. Rev. John Dowling preached the sermon;

B. C. Grafton gave the prayer of recognition; B. Johnson the charge to the church, and J. W. Allen offered the concluding prayer.

In a few weeks after its formation, the church received an interesting and encouraging letter from Mrs. Pardon Miller, of the First Providence Church, accompanied with a communion service which she presented to the infant body as a token of her interest in its welfare.

The meetings of the church, for a number of years, were held in a school-house, or in the Court House, and the services were conducted by the Rev. Thomas Tew and other ministers, until November, 1845, when the Rev. O. C. Wheeler was called to the pastorate.

A council consisting of delegates from fifteen churches assembled on the 12th of November, examined and ordained him. Deacon James Tilley was at the same time set apart to his office by "the laying on of hands."

During Mr. Wheeler's ministry, in April, 1846, the church appointed a committee of six to inquire into the expediency of taking immediate measures for the erection of a house of worship. That committee subsequently reported in favor of building a house, and recommended the appointment of another committee to present a plan, procure a site, and report on the probable expense. Such a committee was appointed, and, in accordance with their recommendation the church voted, on the 25th of April, to build a house forty by fifty feet, at an expense of not less than \$3,000, including the site. The pastor was appointed agent to solicit funds for the object, and Messrs. A. Wall and W. J. Sheldon were appointed a building committee.

The house was built and dedicated in January, 1847, the Rev. T. E. Jameson, of Providence, preaching the sermon. The pews were rented in the afternoon of the day of dedication.

The first committee recommended the free-seat system, and the church adopted their recommendation, but subsequently rescinded the motion.

In October, 1846, the church appointed a committee to procure a charter from the General Assembly. Accordingly an act was drawn up, and a Society incorporated, under the name of the "First Baptist Society of East Greenwich." Messrs. Wm. J. Sheldon, James Tilley, Albert G. Littlefield, John H. Baker, Ashbel Wall, O. C. Wheeler, John D. Higgins, William Bodfish, Bowen Vaughn and William

Holden, were appointed to represent the Society in the charter.

Mr. Wheeler continued in the pastoral office until November, 1847, when he resigned. In February of the following year the church extended an invitation to the Rev. B. F. Hedden to become its pastor, which invitation he accepted, laboring with so much success that the little church nearly doubled in numbers under his ministry, which terminated in July, 1851. Their house of worship was enlarged during Mr. Hedden's pastorate by the addition of twenty-four pews. The belfry was erected, a bell of fine tone was placed in it, and Mr. Jabez Gorham, of Providence, presented a clock for the interior.

Mr. Hedden was followed in the pastoral office by the Rev. F. A. Archibald, he being unanimously elected pastor in November, 1851. He was a remarkably eloquent and talented preacher, and labored with the church until April, 1853, when he tendered his resignation.

The Rev. E. Warren was the next pastor, acting in that capacity only one year, from October, 1853, to October, 1854.

From December, 1854, to May, 1855, the Rev. Mr. Gilbert supplied the pulpit, when he was released from his engagement, and the Rev. S. G. Smith was invited to supply the place for four months, at the end of which time the church called him to ordination.

A council was convened September 6th, 1855, of which the Rev. J. C. Welch was moderator, and the Rev. C. Rhodes, clerk. The sermon was preached by the Rev. W. C. Richards; the ordaining prayer made by the Rev. J. Welch; the hand of fellowship given by the Rev. W. Randolph; the address to the church was delivered by the Rev. J. F. Baker, and the concluding prayer made by the Rev. N. F. Allen. Mr. Smith filled the pastoral relation about five years, his letter of resignation being read March 3d, 1860. During his ministry a season of spiritual refreshing was enjoyed, and a goodly number was added to the church. The meeting-house was frescoed, carpeted, and much improved in other respects.

In October, 1860, J. E. Wood, of Groton Centre, Connecticut, was called to the pastorate, but served in that capacity only a few months. The next pastor was the Rev. George Howell. He had been ordained in Nantucket, and came to this church on trial for three months, commencing

June 1st, 1861. At the expiration of that time he was called as pastor, and was recognized as such by a council held on the 12th of November, of which the Rev. S. Adlam was moderator, and the Rev. William Fitts, clerk. The Rev. Henry Jackson, D. D., preached on the occasion. In the evening of the same day Mr. Bowen Vaughn was ordained deacon, the Rev. William Fitts preaching an appropriate sermon. While Mr. Howell was pastor the Warren Association, having become very large, was divided and a new association formed, called the Narragansett Association, and the church in East Greenwich (influenced greatly by Dr. Jackson) became one of its constituent members, the vote to that effect being dated June 16th, 1861.

On the 28th of May, 1862, Mr. Howell sent in his resignation, which was accepted. Rev. I. Cheseborough was the next pastor, commencing his official work on the first Sabbath in November, 1862, and continuing in the faithful discharge of it until January, 1866, when he retired from the field.

He was followed by the Rev. C. W. Ray, who was called to the pastoral care of the church in March, 1866, and at his request was dismissed in February, 1868. In the last year of Mr. Ray's ministry an excellent organ was placed in the church through the enterprise of the women of the Society.

The present pastor, Rev. Gilbert Robbins, was unanimously invited to the position he occupies, in October, 1868, and has continued up to this time, 1877.

CHAPTER XI.

RELIGIOUS SOCIETIES.—MARLBORO STREET CHAPEL.

THE Marlboro Street Chapel was erected in 1872, at the sole expense of William N. Sherman, Esq. The dimensions are twenty-eight by fifty feet, and the edifice was built of the best materials the market afforded, high between joints, beautifully arched, and will seat about three hundred persons, and cost about \$5,000. There are no pews, but settees enough to seat all who choose to attend, and the room is often crowded to its utmost capacity. It contains a pipe and a reed organ.

The desk has been regularly supplied by various ministers of evangelical denominations, and the Sunday School and Library are supported almost entirely at the expense of Mr. Sherman. The sittings are free. Many persons in this village are unable to purchase a pew or hire a seat in any of the churches here, but at the Friends' Meeting-House or at the Marlboro Street Chapel, they can worship whenever they choose, free of expense. The opening notice at the dedication, closed with "whosoever will, may come."

The mission has been successful. Introductory services were held in the chapel at its opening, November 10th, 1872.

A church, which is an Independent Baptist, of liberal communion, was formed June 13th, 1874, consisting of more than sixty members. In the belfry at the north end of the building, hangs the finest toned bell in the village, the sound of which can be heard more distinctly than the others, on account of its clearness and sweetness.

There are two other churches in East Greenwich, but as I have been unable to obtain any particulars in reference to

them, (even dates), I will only mention their names and locations :

About twenty-five years ago the Roman Catholic denomination built a small chapel on Main street, at the south end of the village, and afterwards erected the present handsome church edifice on the same site. The name of the church is, "Our Lady of Mercy."

In 1874 a Swedish church (Lutheran) was erected on Spring street, near the public school-house, where the services are conducted in the Swedish language.

At the western part of the town, at a place called Frenchtown, a small church edifice was erected more than fifty years since, called "the Seminary." I have not been able to obtain any information concerning it other than that it is a Baptist church.

CHAPTER XII.

PHYSICIANS.

THIS interesting history of the deceased physicians of East Greenwich, who have practiced here from its earliest settlement to the year 1838, was written by Dr. James H. Eldridge. The paper was found to be so full and exhaustive, that it is used entire.

From the settlement of the town to the year 1700, there is nothing in the records to show that any practitioner of medicine resided here or in the vicinity. The intimate business relations and frequent intercourse with Newport, made it convenient to procure assistance from that town in pressing emergencies of sickness or injury; while the more ordinary minor maladies were managed by *women* of experience and good judgment. A scrap from the records will show how difficult and delicate affairs were disposed of by the authorities in those days.

"At a Town Council called and held at the house of Susannah Spencer, widow, February 24th, 1684, after hearing complaint and taking the testimony, the Council see cause to empanel a jury of twelve women of the neighborhood. Thereupon eleven of them appeared. The names of the women who appeared are as follows: Hannah Bennett, widow, Hannah Long, Sarah Knight, widow, Elizabeth Heath, Elizabeth Pearce, Elsa Wood, Catherine Weaver, Nancy Nichols, Mandy Snell, and Anna Knight. Being engaged according to law, and receiving their charge, the women did immediately withdraw, and within an hour's time return accordingly, having fully agreed upon a verdict."

This shows how these wise women were relied upon to decide difficult affairs which would have been referred to a

physician, if there had been one in the village, or in the vicinity. It is sufficient proof that up to this date, there was no professed medical practitioner in the town.

Thomas Spencer, son of John and Susannah Spencer, born on the 22d day of July, 1679, was the first English child born in East Greenwich. He was also the first physician who practiced here. As he was a seventh son, he may have been indebted to this fact for his title, as it was the custom of his time to attribute wonderful powers to the seventh son in the healing art, and to call him doctor.

However this may have been, he was evidently a man of respectable attainments, as the records of the town abundantly show. He was town clerk for thirty-nine years, from 1713 to 1752; several times deputy to the General Assembly, a magistrate and large proprietor, a member of the Society of Friends, and for some years before his death a recognized minister of that respectable body of Christians.

Dr. Spencer built the house in which he resided on the hill near the bluff, the southern termination of that beautiful ridge which extends from the Drum-Rock near Apponaug, to this point. The house has been removed within the last fifteen years, and is now replaced by one of modern construction, owned by Mr. Henry P. Eldridge. The old house was more recently known as the Benjamin Howland place, and before that as the Thomas Aldrich house. Dr. Spencer's house was a generous mansion of the olden time, with its huge stone chimney and hipped roof, small windows—some of them with diamond-shaped panes—set in leaden sash; one great room, with the guest chamber over it, of the same liberal dimensions, to be used on occasions of festivity and hospitality, for which it was always noted.

Dr. Spencer's reputation as a physician does not appear to have been confined to this immediate neighborhood, but reached other towns.

Thomas Aldrich came from Smithfield to reside in his (Dr. Spencer's) family as a student of medicine, and remained there, marrying his only daughter, and succeeding him in the possession of his estate and reputation as a man of note, and as a member of the Society of Friends, although it does not appear that he ever practiced medicine. Perhaps his wife inherited property sufficient to save him from the laborious life of a country physician. Lucky man, and how much he is to be envied!

At a town meeting held for the choice of officers early in April, 1752, Giles Pearce was chosen clerk for the day: "In ye room of Thomas Spencer of his impaired action and nonability of body, he not being able to perform ye duties of ye same." A few days later a meeting was called to choose a clerk in place of Thomas Spencer, deceased. A manifestation of respect and tender regard not often shown for our most honored public officials in these days.

Dr. Spencer nearly completed his seventy-fifth year. He was buried in the Old Friends' Meeting-House yard, near Payne's Mill, but there is no stone with an inscription to mark the precise spot. He was twice married, his first wife dying in 1742, and his second one in 1747. By his first wife he had two children, a son who died in early life, and a daughter who married Thomas Aldrich. Mrs. Aldrich left no children.

In the year 1742, Doctor Duty Jerauld, came from Medfield, in Massachusetts, to settle in East Greenwich as a physician. His parents were French Huguenot refugees. But the doctor was born in this country, a fact he often mentioned with pride, that he was a native American, and probably might be President of the United States. His father was a physician, and it is probable that the son received his medical instruction from him. He was about thirty years of age when he came here, and soon after his settlement he married the daughter of Edward Gorton, of Warwick, near Gorton's Pond. When he first came to East Greenwich he resided at the corner of Duke and Queen streets, in a house formerly known as the Goddard house, but more recently as the Richard Edward's house. The house has been torn down since and a new one built on its site.

After remaining here some twenty years, he removed to a small farm on the Apponaug road, probably for the convenience of his practice, it being situated midway between the villages of Apponaug and East Greenwich. The house is now standing, having been altered and used for a time as the asylum for the poor of the town of Warwick. Dr. Jerauld had a family of five sons and four daughters. His eldest son, Gorton Jerauld, was a physician, and at one time had a hospital for the inoculation and treatment of small-pox, in the western portion of the Town of Warwick. He afterwards removed from the State, and died at the West. James Jerauld, another son, was for many years

town clerk of Warwick. One of his daughters married Samuel Pearce, of Prudence Island, and was the mother of the late celebrated Hon. Dutee Jerauld Pearce.

Thirty years ago the name of Dr. Jerauld was often heard. His memory was very dear to many of the old people in this part of the State. He was unusually kind and gentle in his manners, and especially so in his intercourse with the sick. He always wore the plain garb of the Friends, and in his latter years connected himself informally with that sect, probably by conviction.

There are a few persons even now who remember him as a very old man, riding in a gig, or dismantled chaise, calling at the houses of his friends and patients, giving them greetings and advice without leaving his carriage, which lameness prevented, and receiving from them such refreshments as it was customary at that time to offer, and which his age and many infirmities required. His skillful treatment and kind care of the sick is not yet forgotten, and many of his prescriptions and wise hygienic injunctions, have been handed down to the present day. Dr. Jerauld was of short stature, rather stout in form and of a dark complexion. His countenance was marked by bright black eyes, of peculiarly pleasant expression, which is plainly to be seen now in his descendants of the fifth generation.

When about eighty years old he was thrown from his carriage and received a severe injury from which he never recovered, but ever afterwards walked with difficulty and with the aid of a crutch. He died in July, 1813, in the ninety-first year of his age.

Joseph Joslyn, an accomplished physician from Scotland, came to East Greenwich in 1770; having been induced to settle here through the influence of Governor Greene and other gentlemen of the neighborhood. He was esteemed not only as a skillful physician but as an accomplished gentleman, and a great acquisition to the social circle. Soon after he came here he married the widow of Archibald Campbell, and lived in the house she owned on the west side of Main street, the third house north from the Court House and now owned by Mr. Duty J. Babcock. Dr. Joslyn devoted himself especially to the treatment of small-pox, and had a hospital here and elsewhere, to which great numbers came from remote parts of the neighboring country to be inoculated and pass through the disease under his care. The old rambling gambrel-roofed house known as the Fry

place was used for one of these hospitals. The house was burned within the last three or four years, and a more modern structure has replaced it, owned by our postmaster, Christopher Shippee, Esq.

Dr. Joslyn gave himself up to habits of intemperance and died at the early age of forty-four, in the year 1780, and was buried in the cemetery on what is called the Old Baptist Hill. Our late, much honored townsman, Joseph J. Tillinghast, was named, as he told me, for Dr. Joslyn.

At the close of the war in 1782, Dr. Peter Turner established himself here as a physician and surgeon. Dr. Turner was the son of William Turner, of Newark, New Jersey, and grandson of Captain William Turner, of Newport, Rhode Island. He was born September 2d, 1751, and married in 1776, Martha, daughter of Cromwell Childs, in Warren, Rhode Island, and died in East Greenwich in the month of February, 1822. His father died when he was very young and left him in the care of Dr. Canfield, his half-brother, with whom he studied medicine. At the commencement of the Revolutionary War he joined the army, and was attached to one of the Rhode Island regiments, commanded by Colonel Greene, as the surgeon, and served until the close of the war.

He was inclined to settle in this town because he had formed many acquaintances and strong friendships for many persons from here while in the army, and also from the fact that General Varnum, who was his brother-in-law, resided here at that time. Dr. Turner was the first medical man in this part of the State who had any experience in surgery, and coming so recently from the army as he did, the good people of the country around felt no little apprehension in placing themselves under the care of one who might, before they were aware of it, take off an arm or a leg, without so much as saying by your leave. This fear, however, soon wore off, and he found himself engaged in an extensive practice, extending ten miles or more in every direction. He was a skillful surgeon, a bold and successful operator, and much preferred this branch of his profession. He was, as stated, the surgeon of Colonel Greene's regiment, and his services and kind care, were gratefully remembered by the old soldiers, as long as they lived.

Captain Jonathan Andros, who was in the battle of Red Bank, while relating the particulars of that memorable action, and it was always his pleasure to do it, ever spoke

of the tender care of the wounded shown by Dr. Turner, in contrast to the harsh treatment of the Hessian surgeon whom it would have been his pleasure to have shot dead on the spot, if he could only had the word of command to warrant it. In this battle Count Donop was mortally wounded and left on the field. Dr. Turner attended and ministered to him in his last moments, securing his spurs and sword, the only substantial gifts he could bestow. These relics are still preserved and cherished in the family as of great value. His manner was at times severe, and when occasion seemed to require it, he could use strong language—a habit which he had probably acquired in early life in the army. “They swore terribly in Flanders,” as Uncle Toby said, and this is not unusual in armies elsewhere. A habit of this kind, once contracted, is not easily controlled. If at times, in his intercourse with the people of a town like this he manifested this harsh temper, it was abundantly shown that he possessed tender feelings and refined and cultivated tastes.

His house, on the corner of Court House lane and Pearce street, was in his time an attractive feature of the village. The front door, with its porch shaded by a grape vine planted there over one hundred years ago, is still living and bearing fruit; the curiously paved yard on the west side of the house, with the specimens of minerals and antiquities collected in the neighborhood; the garden on the east filled with rare flowers and choice fruit, the low fence on the lane allowing every one passing to have the full enjoyment of all this beauty and not reserving it for himself alone. The first syringa, the first white lilac, and the first crown imperial ever seen in East Greenwich were in Dr. Turner’s famous garden. This love of flowers was characteristic of every member of Dr. Turner’s family, and has descended and remained with them to this day.

Dr. Turner was one of the founders of the Social Library, a valuable collection of English literature, (standard works), preserved with care and much read by the then young people, more than half a century ago. Dr. Turner had at different times many students—the late Dr. William Turner, of Newport, who was his nephew and his son-in-law; the late Dr. Tibbitts, of Apponaug; Dr. Thomas Tillinghast, who resided in the southwest part of the town, that is now called Frenchtown; Dr. King, who was a nephew of his, and who lived and died in Exeter, and also his sons Daniel, who removed to St. Mary’s, Georgia,

and died of yellow fever; Henry, who abandoned the profession of medicine and removed to the West, and afterward to the South, where he died within the last twenty years; and the late James Varnum Turner, of Newport.

In his figure and personal appearance Dr. Turner was short and rather stout, very erect, and active in his movements. He had lost the sight of one eye, over which he wore a green shade, or shaded it with his hand when he walked in the street. It was his custom to ride on horseback to visit his patients, always on the canter, with his cane pointed forward between the horse's ears. He was very sociable in his habits, fond of conversation, and no man it is said could tell a story with better effect than he. For a number of years he was confined to his room, and for a long time to his bed, entirely helpless from paralysis. He died, as previously stated, February 14th, 1822, and was buried with masonic honors in the Grove, a beautiful spot which he owned, and which was then covered with splendid oak trees, one or two of which are still remaining near the house of Mr. Henry A. Thomas. After lying there many years his remains were removed to Newport and placed in the family burying-ground of his descendants.

Dr. Charles Eldridge came to East Greenwich on October 10th, 1810, to supply for a time a vacancy made by the removal of Dr. Tibbitts. It was not his intention at the time to make a permanent settlement, but to employ himself with such work in his profession, as he might find, for a year or two. He intended to enjoy as he could a residence by the sea-side, (a novelty then), with the privilege of sailing and fishing for a time, and seek a permanent home in some more prosperous town. He soon found himself actively engaged in his practice, and never, with very rare exceptions, left the town, and never availed himself for a day, of the promised pleasures of sailing and fishing.

Dr. Eldridge was born in Brookline, Connecticut, July 31st, 1784. He studied medicine with Dr. Thomas Hubbard, in Pomfret, attended medical lectures at the University of Pennsylvania, and was for one year a resident student at the Pennsylvania Hospital. He soon became interested in the welfare of East Greenwich, its business, its institutions of religion and learning, and was a liberal contributor to its interests. He was very fond of agriculture, and did much by his example in this way, to introduce improvements in the cultivation of its soil. To the unfor-

tunate and afflicted he was ever ready with his sympathy and substantial aid ; a terror to the truant boys and vagabond men, he often took upon himself their guardianship, and succeeded in improving and sometimes in permanently reforming them.

Although he could find time to interest himself in the affairs of the town, by far the largest share of his time and thoughts were absorbed in professional duties. Commencing business when a malignant epidemic was raging over New England, he was soon engaged in an arduous practice, with all of its cares and responsibilities. A disciple of Dr. Rush, his treatment of disease was marked by the peculiarities which distinguished the teachings of that wonderful man, and he was subjected to the severe criticisms of the physicians, and severe remarks from some of the intelligent people. He soon, however, gained the respect of one and the confidence and esteem of the other. The character of Dr. Rush he always held in the highest esteem, and professed himself a follower of his school of medicine ; but he was not a blind follower of any school or theory. His habits and powers of observation enabled him to notice and to appreciate every variety which disease assumed. The epidemic tendency and influence of the season, the peculiar constitution and habits of the patient were always his careful study, and his prescriptions and treatment were adapted to their condition, never hesitating to use potent means when the necessity of the case seemed to require it. It was not his custom to give medicine to satisfy a caprice of the patient, or to keep up appearances among the friends. He kept himself well informed in the progress of medical science, and every thing new in the way of improvement which his judgment and his experience could approve, he readily adopted. For the practice of surgery he was physically and mentally fitted, and although he did not devote himself to it specially, his reputation and extensive acquaintance called him to all critical cases within a circuit of many miles. It was his pride rather to avoid than perform heroic operations, and he would speak with pride and satisfaction of the limbs he had saved after those frightful injuries which so often occur in the cotton mills. Dr. Eldridge was one of the petitioners for the charter of the Rhode Island Medical Society, and was among its first members. In 1834 he was chosen President, and continued to hold the office for three years. He was an honorary mem-

ber of the Connecticut Medical Society, and in 1835 received the degree of M. D., from Yale College.

In the winter of 1837-8 he became involved in his pecuniary affairs, having taken stock in a manufacturing company which had become bankrupt. Harassed by this unexpected change in his condition, a latent organic disease of the heart began to manifest itself. His hitherto robust constitution, which had withstood the wear and tear of thirty years of hard labor, began to show signs of decay. He soon became aware of the fatal tendency of his disease and submitted with Christian resignation to the will of Providence. At times his sufferings were severe, but he continued to visit patients until a few weeks before his death. He was comforted in his days of illness by the kind attentions of his professional brethren. His death occurred on the 15th day of September, 1838, in the fifty-fifth year of his age, after a residence in this town of twenty-eight years.

CHAPTER XIII.

LAWYERS.

ARCHIBALD CAMPBELL.

THE earliest lawyer of whom we have any account in East Greenwich was Archibald Campbell. He settled here about the year 1750, and commenced the practice of law in Kent County. Whether Mr. Campbell was liberally educated or regularly studied law, is unknown. He continued in his profession at East Greenwich until his death. His practice was large in the county, and not inconsiderable on the circuits. He was popular and greatly esteemed by the public. The Town of East Greenwich, in 1768, elected him its representative to the General Assembly of the Colony. Mr. Campbell was a valuable member of the Legislature, and was appointed on various important committees. He was reëlected to the same honorable office as long as his health permitted, but his constituents were shortly deprived of the benefits of his talents and usefulness. Mr. Campbell died in 1769, leaving one son, named Jacob, and three daughters. In the Baptist cemetery in East Greenwich a handsome grave-stone is erected to his memory. More information is transmitted to us respecting him from the following inscription upon it than from any other source now extant:

“ IN MEMORY OF
ARCHIBALD CAMPBELL, ESQUIRE,
Son of Archibald, and Grandson of the
Rev. Daniel Campbell, and nephew of the Rev. John Campbell
Late President of the
College of Glasgow,
who departed this life October 16th, 1769.
in the
41st year of His Age.
Viator ecce patria columen
Juris pressum benignum genitorum
Et indulgentissimus maritum.”

[Englised thus:
Traveler, behold the patriot, the lawyer,
The kind father, and the most indulgent husband.]

JACOB CAMPBELL

was the only son of Archibald Campbell, Esq., and was born in East Greenwich in 1760, and graduated from Rhode Island College in September, 1783, with the reputation of a fine scholar. After he graduated he was preceptor of a classical school in East Greenwich for a short period, and then entered the office of General Varnum as a student of law. Daniel Updike, William Greene, Ray Greene, John Bowman and George Tillinghast were his fellow students. Jacob Campbell was admitted to the bar, opened an office in East Greenwich, and had some success in his profession. His talents and acquirements entitled him to a full share of practice, but General Varnum, who resided in the same town, overshadowed all his brother lawyers.

Mr. Campbell devoted many of his leisure hours to classic literature and poetry. In his nervous temperament he was very unfortunate, for he was proud and yet often dejected, was early and deeply imbued with jealousy. With a mind sensitive and nervous, he was borne down by fancied injuries and neglect. The ostentatious manner of Mr. Ray Greene filled him with an unbearable antipathy. If they met in the social circle, Campbell felt that any solitary retreat would be more soothing to his sensitive nature.

The Legislature, after the peace of 1783, ordered the sheriffs to read the treaty between England and America at the court houses of their respective counties. At this time Mr. Campbell, by request, delivered to the inhabitants of East Greenwich an address.

The oration was considered a wonderful production, and Mr. Updike in his "Memoirs of the Rhode Island Bar," publishes the whole speech, from which we introduce a single extract showing its general tenor :

"Under the auspices of your illustrious chief, you have suffered the vicissitudes of war, borne its fatigues, braved its dangers, have fought, bled and conquered. Through every stage of its progress, East Greenwich has stood unrivalled. When we consider the early and decisive part she took, the unanimity and exertions of her inhabitants, the number and abilities of her officers, we shall conceive her entitled to a splendid page in the annals of the Revolution; and should she now pursue her advantages in commerce with that spirit and perseverance with which she has followed freedom her eminence in retirement will equal her glory in the field."

Mr. Campbell, having but little practice in his profession, indulged his innate taste for the muses. He published a small volume entitled "Poetical Essays." To what extent and with what success this talent was cultivated, the selections which found a place in a well known school-book, "The Speaker," will demonstrate. Besides the small volume of "Poetical Essays," Mr. Campbell was the author of a number of essays in prose. Some letters of his were a few years since in the possession of a relative. Upon enquiry he told the same repeated story, that upon his frequent removals these papers were so troublesome, that to relieve himself of the burden, he had burned them. Elegies written upon the death of Campbell, and of his *fiancée*, Miss Russell, had shared the same fate.

When relieved from the influence of his accustomed melancholy, Campbell enraptured every circle with the sprightliness of his fancy and the fascination of his genius. His conversation was rich, his language vivid, his style lofty, accompanied by a captivating sweetness that went directly to the heart; but when mentally depressed, he was silent and retiring, or disposed to pour into the bosom of some intimate friend the murmurings of his fancied griefs.

During his residence in college he became attached to Miss Eliza Russell, daughter of Joseph Russell. Their love, growing out of a long friendship, was mutual. He was of a feeble constitution, and was inclined to consumption. During his lingering illness she was constantly with him, and with her own hand ministered to the object of her plighted love, and her delicate attentions and watchfulness were unceasing. His sickness was dubious and flattering for a long period, and she continued her affectionate efforts for his restoration with unremitting devotion, sometimes hoping for the joys of a speedy recovery, at others despairing of a hopeful termination. If she could not arrest disease, she could relieve its pains, and with a holy affection smooth the pillow of death, pluck out its thorns, and deal out the consolations of the gospel. After his death and funeral she retired to her room, and darkening it to her feelings, admitted only a few select friends, and particularly those who could discourse of *him*, and like *her* of old, refusing to be comforted, she remained there until her death. A lady of East Greenwich, who had been intimate with them both, called to see her, and was admitted to her chamber with scarcely light enough to distinguish an object. Her

whole conversation was of the sickness, suffering and death of Jacob Campbell. She was waiting, with patient resignation, the arrival of the wished for hour, when she should join him in heaven. She caused a very handsome tombstone, as the last tribute of affection, to be erected at his grave in the old Baptist cemetery in East Greenwich, next to his fathers, with this inscription :

IN MEMORY OF
JACOB CAMPBELL,
Son of Archibald Campbell,
Attorney-of-Law,
Who departed this life March 5th, 1788, in the
28th year of his age.

“ Oh faithful memory may thy lamp illumine,
The sacred sepulchre with radiance clear,
Soft plighted love shall rest upon his tomb,
And friendship o'er it shed the fragrant tear.”

The suicidal course adopted by this devoted woman upon this eventful occasion should not be allowed to pass without reproof. The dispensations of Heaven, however severe, are to be met and borne with Christian resignation. The infliction of self-injury or immolation, proceeds upon a principle of retaliation or revenge utterly at variance with every feature of the Christian character, and must impress the conviction that its doctrines have been defectively inculcated or grossly misunderstood. That she should have bitterly wept to be bereaved of the object of her tenderest affections ; that her wounded heart should have heaved with the deepest emotions upon their earthly separation, is what all would expect, and in which all would sympathize. But to incarcerate her person, and prematurely terminate her existence, because the Deity, in his visitations, had disappointed her hopes, all must equally condemn.

JAMES MITCHELL VARNUM.

James Mitchell Varnum was born in Dracut, Massachusetts, in 1749. He entered Rhode Island College—now Brown University—(then located in Warren), and was in the first class that graduated from that institution, in 1769, at the age of twenty. Soon after his college course he entered the office of Oliver Arnold, in Providence, then attorney-general of the Colony. William Channing, Thomas Arnold, John S. Dexter, and himself, were fellow students at the time of Mr. Arnold's death, in 1770, and in the succeeding year Mr. Varnum was admitted to the bar. He

settled in East Greenwich, where his talents acquired for him an extensive practice, and he traveled the circuits of the State, reaping the honors and emoluments of his profession:

Mr. Varnum had a great taste for military life, and early joined the "Kentish Guards," and in 1774 was appointed commander of that company, which, from their superior acquirements in military tactics, became the nursery of so many distinguished officers during the Revolutionary War—General Greene, General Varnum, Colonel Greene, Colonel Crary, Colonel Whitmarsh, Major Dexter, Captain Arnold, and others making thirty-two in all, who entered the patriot army, as commissioned officers from this company. The prominent part General Varnum took in the colonial controversy, inspired him with an ambition to enter the military service of his country.

The venerable John Howland, President of the Historical Society in this State, in a communication, says, that "when the news of the battle of Lexington reached East Greenwich, General Varnum's company mustered and marched to Providence on their way to the scene of action. I recollect seeing them on their arrival, Nathanael Greene, afterwards the famous general, was a private with a musket on his shoulder, and Christopher Greene, afterwards Colonel Greene, who defended Red Bank, was also there, a private in the same company. They marched beyond Pawtucket, and hearing that the enemy had returned to Boston, they returned to East Greenwich. The following week the General Assembly convened, and resolved to raise three regiments of infantry and a company of artillery. Mr. Nathanael Greene, then a member of the House of Representatives, was appointed brigadier-general, and James Varnum, colonel of the regiment to be raised in the counties of Kent and Kings, Daniel Hitchcock to be colonel of the regiment to be raised in Providence, and Church to be colonel of the regiment to be raised in the counties of Newport and Bristol. Varnum took rank over Hitchcock and Church from having commanded in the 'Kentish Guards,' with the rank of colonel.

"The time for which these troops were called out expired December 31st, 1775. The State raised two regiments for the year 1776. Varnum commanded the first, and Hitchcock the second.

"The officers of these troops afterwards received com-

missions from the President of Congress, when General Washington was appointed commander-in-chief. They were then styled Continental troops. In January, 1776, the State raised a regiment called State troops, to be stationed at Newport. They remained there until the disastrous battle on Long Island. General Varnum then succeeded to the command of the brigade; but the necessity of the case, and the perilous situation of the country, induced General Washington soon after to send General Varnum to the Assembly of Rhode Island for the same purpose, selecting for this all-important mission those officers for their well-known influence with their respective legislatures." "You may ask," continues Mr. Howland, "why I have recited this long piece of old history, when the subject on which I am engaged is merely a notice of Varnum, as a Rhode Island lawyer, to which I reply, that his military history is so intimately connected with his civil pursuits, that they cannot be properly separated; and in this detail Varnum and Hitchcock, as two Rhode Island lawyers, reflect no small honor on the Rhode Island bar."

The Legislature of this State, in consideration of General Varnum's national services, and effectually to secure them in defence of the State, in May, 1779, elected him major-general of the militia of the State, to which office he was unanimously reelected during the remainder of his life. In April, 1780, the people of the State, in grateful recollection of his eminent services in the cause of public liberty, and desirous to throw into the national councils those distinguished talents which could be spared from the field, elected him their delegate to the confederated Congress of that year. As that body sat with closed doors, his voice could not be heard by the public, but his name appears oftener on the published journals than many others of that body.

After the war, General Varnum recommenced the practice of law at East Greenwich with increased reputation, and was promptly engaged in all the important cases in the State. At that period great and important cases arose, growing out of the new position in which the State and Nation were placed.

Congress, by the ordinance of 1787, established the Northwestern Territory. General St. Clair was appointed Governor, September 5th, 1787, and General Varnum and Samuel Parsons, judges, in October following. General Varnum left this State to assume his official duties in the spring of 1788, and arrived at Marietta, the established

seat of government, in May or June. St. Clair did not arrive until the middle of July, and the Governor and judges being empowered conjointly to adopt laws for the government of the Territory, no duties were performed by the judges until his arrival.

Marietta was selected by General Rufus Putnam, agent of the New England Land Company, for the site of a great city. The settlers of Ohio congregated there. It was built at the confluence of the Muskingum with the Ohio rivers, and was named after the unfortunate Marie Antoinette. It was projected on a magnificent scale. They had their *Campus Martius, Sacra Via, Capitolenum*, inscribed upon the plat. But it was an unfortunate location, upon a sterile soil, and it remains to this day an inferior village.

General Varnum was in feeble health on his arrival, and continued to decline during the autumn and winter season, until some time in the month of March, 1789. During the winter he was under the care of Mrs. Cushing, wife of Colonel Nathaniel Cushing, until his death at *Campus Martius*, a stockade built by the first settlers under Putnam. His funeral was attended by the military officers of the Revolution, (Colonel Harmer's officers), and an escort from his regiment in military form, and he was buried on the ridge northeast of the mound. Whether there was, or is now, any monument erected at the place, is very doubtful.

It might have been gratifying to his vanity, but General Varnum committed an unfortunate error in accepting the office to which he was appointed. He had impaired his constitution by a free and liberal life, and with an enfeebled physical system, to leave his family, his circle of friends and the comforts of an old State, and a delightful mansion, erected in accordance with his own taste and ornamented to his fancy, to become a kind of pioneer in a new and unsettled country, among strangers, and in a society uncongenial to his habits, was delusive—fatally delusive. Professional pursuits in our populous cities are both more reputable and profitable than any of our national appointments. Yet the overpowering charm of being pre-distinguished from among the people, as capable, or being selected from among our associates, as entitled to public honor, is too alluring to individual vanity. But the abandonment of our country, our friends, our firesides, and the endearing connections of home, is a sacrifice too dear for it all; and so the unfortunate Varnum found it. On

horseback, and attended by a solitary companion (Griffin Greene) he left a country which honored him and an idolizing people, and traversed eight hundred miles of wilderness, mostly devoid of the comforts of life, and at his journey's end was tabernacled in a rude stockade, and surrounded by excitements, his disorders aggravated for the want of retirement and repose, breathing the deadly exhalations of a great and sluggish river, and protected by military array from the incursions of the western savage. The issue proved that he had no chance for life, and with a constitution too much impaired to return, he there lingered and expired.

The career of General Varnum was active and brief. He graduated at twenty; was admitted to the bar at twenty-two; resigned his commission at thirty-two; was member of Congress the same year; resumed his practice at thirty-three, continued his practice four years; was elected to Congress again at thirty-seven; emigrated to the West at thirty-nine, and died at the early age of forty. From the time of his admission to the bar, to his departure from the State, was seventeen years. Deducting the four years he was in the military service and three years he was in Congress, his actual professional life was only ten years. He died in the year 1788.

Early in life General Varnum married Martha, the eldest daughter of Cromwell Childs, of Warren, Rhode Island, a family of considerable distinction. Mrs. Varnum was an amiable and high-minded woman, and one of the most cheerful, sociable, and best of wives. She survived her husband forty-eight years, and died at Bristol, October 10th, 1837, at the advanced age of eighty-eight years. General Varnum was represented to be a kind and affectionate husband, a steady and useful friend, highly esteemed and respected by his professional brethren, and a gentleman of very courteous manners.

He built the large and elegant house on Pearce street, opposite the Court House, in East Greenwich, now owned and occupied by George A. Brayton, Ex-Judge of the Supreme Court, of Rhode Island. It is a very handsome structure even at the present time, and when it was erected, more than a century since, was considered one of the handsomest houses in the Colony. The magnificent elm trees now standing in the front yard, were set there by the general's direction, before the Revolutionary War.

Since the preceding sketch was written, the following in

relation to General Varnum has been discovered in the "Memoirs of Elkanah Watson":

"James Mitchell Varnum was appointed a brigadier-general in the Rhode Island line at an early period of the Revolution. He resided in East Greenwich, and was one of the most eminent lawyers, and distinguished orators in the colonies. I first saw this learned and amiable man in 1774, when I heard him deliver a Masonic oration. Until that moment I had formed no conception of the power and charms of oratory. I was so deeply impressed, that the effect of his splendid exhibition has remained for forty-eight years indelibly fixed on my mind. I then compared his mind to a beautiful *paterre*, from which he was enabled to pluck the most gorgeous and fanciful flowers, in his progress to enrich and embellish his subject."

"He marched into Providence, with his company on the evening of the 20th of April, on his way to Lexington. General Nathaniel Greene marched into Providence with General Varnum on that occasion, although it was as a private, and while he still held his connection with the Quaker Society. Greene and Varnum were soon after appointed brigadiers and attached to the army besieging Boston. Varnum continued some years in the army, and saw some service; he was a good disciplinarian, and invaluable in council. He held an excellent pen, commanding a rich flow of language and eloquence, embellished by all the ornaments and graces of rhetoric.

"While in command at Taunton, he addressed an admirable letter to the commanding officer of the Hessians, on Rhode Island, and sent it in by a flag of truce. The letter was a transcript of his views of the great controversy with England, and was considered an able argument on the subject. It was subsequently published in England, and reflected very much credit on the author. At the close of his military career, he resumed his professional attitude, and often came into conflict with Henry Goodwin, his great rival in eloquence, but of a totally distinct school. While Varnum's oratory was mild and conciliatory, and flowing in majestic and persuasive eloquence, Goodwin's was wrapt in fire and energy, mingled with the most burning sarcasm.

"In the year 1785, General Varnum formed the project of establishing a colony on the north branch of the Ohio River, and erecting a city at the mouth of the Muskingum. He urged me to unite with him in the adventure. He carried out his design and founded Marietta, which he named

in honor of the Queen of France. After my return from North Carolina in 1788, I was present when his wife received a letter from him full of pathos and sensibility, and highly impressive in some of its aspects. She allowed me as the intimate friend of her husband, to read it; it subsequently found its way into the newspapers. The following is worthy of preservation:

“ ‘ MARIETTA, 18th December, 1788.

“ ‘ MY DEAREST FRIEND:

“ ‘ I now write you from my sick chamber—perhaps it will be the last letter you will ever receive from me. I expect to leave this, on Sunday next, for the Falls of the Ohio; thence to New Orleans, and the West Indies, to seek a warmer climate, the only chance of my recovery. My physician thinks the chance of recovery is in my favor; I am neither elevated or depressed by the force of this opinion, and will indulge a hope that I shall once more embrace my lovely friend in this world; and that we may glide smoothly down the tide of time, for a few years more, and mutually enjoy the more substantial happiness, as we have already the desirable pleasures of this life.

“ ‘ But my lovely friend, the gloomy moment, will arrive, when we must part; should it happen during our present separation my last and only reluctant thought will be employed about you: life is but a bubble; it soon bursts, and is remitted to eternity; when we look back to the earliest recollections of our youthful hours, it seems but the last period of our rest, and we appear to emerge from a night of slumber, to look forward to real existence.

“ ‘ When we look forward, time appears as interminable as eternity, and we have no idea of its termination, but by the period of our dissolution; what particular connection it bears to a future state, our general notions of religion cannot point out; we feel something constantly active within us, which is evidently beyond the reach of mortality; whether it be a part of ourselves, or an emanation from the *Great Source* of all existence, or reabsorbed when death shall have finished his work, human wisdom cannot determine. Whether the demolition of our body introduces only a change in the manner of our being, and leaves us to progress infinitely, alternately elevated or depressed, according to the propriety of our conduct, or whether we return to the mass of unthinking matter, philosophy hesitates to decide.

“ ‘ I know, therefore, but one source from whence can be derived complete consolation in a dying hour; and that is the divine system contained in the Gospel of Jesus Christ. There life and immortality are brought to light; there we are taught that our existence is to be eternal; and secure of an interest in the atoning mercies of a bleeding Saviour, that we shall be inconceivably happy. A firm, unshaken faith in this doctrine must raise us above the doubts and fears that hang upon every other system, and enable us to view with calm serenity the approach of the King of terrors, and behold Him as a kind, indulgent friend, spending his shafts, only to carry us sooner to our everlasting home.

“ ‘ Should there yet be a more extensive religion beyond the veil, the Christian religion is by no means shaken thereby, as it is not opposed to any principle that admits the perfect benevolence of the Deity. I hope and pray the Divine Spirit will give me such assurance of an acceptance of God, through the death and suffering of *His Son*, as to brighten the way to immediate happiness.

“ ‘ Dry up your tears, my charming mourner, nor suffer this letter to give you any inquietude; consider the facts at present, as in theory, but the sentiments such as will apply, whenever the *great change* shall come. Give my sincere love to all those you hold dear. Adieu! my dearest

friend; and while I fervently devote in one undivided prayer, our immortal souls to the care, forgiveness, mercy, and all-prevailing grace of Heaven, in time and through all eternity, I feel as if I must now bid you —a long—long—long farewell.

JAMES M. VARNUM.'

"General Varnum died a few days after the date of this letter, at the Falls of the Ohio. I knew that General Varnum had indulged to a great extent in skeptical and philosophical opinions, hence the very great and additional value of this mature effusion of his most secret soul, on his dying bed. For this reason I have introduced his sentiments. They exerted a benign influence upon my own mind, and I earnestly hope they may be equally useful to others."

JOSEPH L. TILLINGHAST.

Joseph L. Tillinghast was born in Taunton, Massachusetts, in 1791, and removed to Rhode Island in his boyhood. He graduated at Brown University in 1809, and soon after took charge of Kent Academy, at East Greenwich, as teacher and principal. He studied law and devoted himself to its practice in Providence with marked success for thirty years, and was a Representative in Congress from Rhode Island from 1837 to 1843. In 1833 he was elected a member of the Board of Trustees of Brown University. He was also for many years a member of the State Legislature, and was elected Speaker on several occasions. To him was awarded the authorship of the free schools, and of the improved judiciary systems of this State. He died in Providence December 30th, 1844.

Although Mr. Tillinghast never resided in East Greenwich while practicing law, yet as he was principal of Kent Academy for many years, he is in a degree identified with those having an interest in our town.

ALBERT C. GREENE.

Albert Collins Greene was born in East Greenwich in 1792. He was a son of Perry Greene, a brother of General Nathanael Greene. He read law in New York, returned to his native town and State, and here commenced the practice of his profession. He was not a graduate of any college, but was considered the most eminent lawyer in Rhode Island. In 1815 he was elected to the General Assembly of this State. In 1816 he was elected a brigadier-general of the militia, then of more importance than now, and subsequently became a major-general. From 1822 to 1825 he

served again in the Legislature of the State, and was chosen Speaker. From 1825 to 1843 he was Attorney-General of Rhode Island. From 1845 to 1851 he was a Senator from Rhode Island in Congress; and having again served a term in each of the two Houses of the State Legislature, he retired from public life in 1857, and died at Providence, January 8th, 1863.

NATHAN WHITING.

Nathan Whiting, characterized in his obituary as a "lawyer of deep judgment and erudition," was long a prominent resident of this town. Born in Franklin, Massachusetts, in 1774, he entered Brown University in 1793, and graduated in due course. He was admitted to the bar in 1800, and came directly to East Greenwich. Immediately after his arrival he delivered an oration on the death of Washington, by the invitation of a joint committee of East Greenwich and Warwick. It still remains in the possession of his descendants to testify to his unusual powers. He continued to reside in East Greenwich during his lifetime, and was devoted to the practice of the law and to teaching. He died September 24th, 1842.

WILLIAM G. BOWEN.

William Gorton Bowen, a good and reliable lawyer and a man of unblemished reputation, was born in Coventry, Rhode Island, May 14th, 1799. He studied law with General Albert C. Greene, in East Greenwich, and was admitted to the bar about the year 1824. From that time until his death, which occurred March 4th, 1854, he continued to practice law with good success at East Greenwich. During this time he was elected to the General Assembly, and received other tokens of public confidence. He married a Miss Susan Packard, of South Kingstown, and left one son, William S. Bowen, M. D., who is now a successful oculist and aurist at Hartford, Connecticut.

JOSEPH WINSOR.

Joseph Winsor was born in Gloucester, Rhode Island, January 15th, 1821. He graduated at Brown University in 1840. After teaching two years in Prince George's County, Maryland, he returned to Rhode Island in 1842,

and studied law with Samuel Y. Atwell, in Providence. When admitted to the bar he immediately removed to East Greenwich, and began practice with an office in a building at the north end of Main street. Soon after he lost his library and some other valuables by fire. To prevent the recurrence of a similar disaster, he built a fire-proof office of stone, with iron roof, iron door, and iron shutters. This building is now standing on the lot in the rear of Mr. Sheffield Arnold's house on Main street.

Possessing a great business capacity, he seemed more fitted for a financier than for a lawyer, and by his shrewdness and foresight in purchasing land, laying out streets, building dwelling-houses, and selling them to good advantage, he gave the first impulse to the growth of East Greenwich, which has increased so wonderfully since. If he could have lived to man's usual age, he would have been the most successful business man in our community; but as he overtasked his power of endurance, he brought on premature decay, and died from consumption in East Greenwich, December 20th, 1853, and was buried in St. Luke's Cemetery, by the side of his wife, who was a Miss Louisa McClellan, an aunt of General George B. McClellan.

Mr. Winsor took great interest in various projects, beside building, for extending the business relations of East Greenwich, and was, among other things, the founder and first secretary of the Farmers' Mutual Insurance Company of this village, which in a transformed shape, still survives in our own day as the Steam Boiler Insurance Company.

WILLIAM E. PECK.

William E. Peck was born October 13th, 1815. He studied law with Francis E. Hoppin and Richard Ward Greene, was admitted to the bar in 1850, and commenced practice in the City of Providence. In 1852 he was elected a Representative to the Legislature from Providence, and was appointed Judge of the Court of Magistrates. In 1855 he removed to East Greenwich, but continued to practice in Providence. In 1857 he was elected a Senator from East Greenwich. In 1864 he entered as lieutenant the Third Rhode Island Cavalry, and accompanied his regiment to Louisiana. There he contracted chills and fever, and died from an attack of congestive chills, August 13th, 1865, while still in the service of his country, at Napoleonville, Louisiana.

CHAPTER XIV.

THE KENTISH GUARDS.

IN 1774 a number of the inhabitants of East Greenwich petitioned the Legislature for an “Act of Incorporation” forming them and those who should join them, into a company, by the name of the Kentish Guards. The following act is copied from an old schedule of the doings of the General Assembly in the year 1774:

“An act establishing an Independent Company by the name of Kentish Guards.

“Whereas, The preservation of this Colony in time of war depends, under God, in the military skill and discipline of its inhabitants and whereas a number of inhabitants of the Town of East Greenwich, (to wit): James Mitchell Varnum, Christopher Greene, (son of Philip), Nathanael Greene, Jr., Daniel Greene, Griffin Greene, Nathanael Greene, (son of Richard), Christopher Greene, (son of James), John Greene, Charles Greene, Sylvester Greene, William Greene, (son of Richard), Hopkins Cooke, Richard Fry, Joseph Joslyn, Micah Whitmarsh, Augustus Mumford, John Cooke, Richard Mathewson, John S. Dexter, John Fry, Gideon Mumford, William Arnold, Archibald Crary, John Glazier, Stephen Mumford, Andrew Boyd, Eser Wall, Abial Brown, Oliver Gardiner, Clark Brown, Benjamin Spencer, James Searle, Gideon Freeborn, Wanton Casey, Job Peirce, John Reynolds and Samuel Brown, have petitioned this Assembly for an act of Incorporation, forming them and such others as shall be joined unto them, (not exceeding One Hundred Men, Rank and file), into a Company by the name of the Kentish Guards;

“Wherefore, This General Assembly to encourage a Design so laudable, have Ordained, Constituted and Granted,

and hereby do Ordain, Constitute and Appoint, that the said Petitioners and such others as may be joined to them, (not exceeding One Hundred Men, Rank and File), be and they are hereby declared to be an Independent Company, by the name of the Kentish Guards, and by that name shall have perpetual succession, and shall have all the Rights, Powers and Privileges in Grant hereafter mentioned.

“*First,* It is Granted unto the said Company, that they, or the major part of them, shall and may once in every year, to wit: on the last Wednesday in April, meet and assemble themselves together, in some convenient place by them appointed, then and there to choose their Officers, to wit: One Captain, Two Lieutenants and One Ensign, and all other Officers necessary for training, disciplining, and well ordering said Company; at which meeting no Officer shall be chosen, but by the greater number of votes then present; The Captain, Lieutenants and Ensign, to be approved of by the Governor and Council for the time being; and shall be commissioned in the same manner as other Military Officers in this Colony.

“*Secondly,* That the said Company shall have liberty to meet and exercise themselves upon such other days and as often as they shall think necessary and not be subject to the Orders or Directions of the Colonel or other Field Officers of the Regiment in whose District they live in such meetings and exercisings; and that they be obliged to meet for exercising, at least four times in each year, upon the penalty of paying to, and for the use of the Company to wit: the Captain for each day’s neglect, three pounds, lawful money, the Lieutenants and Ensign, each twenty shillings lawful money, the Clerk and other subaltern Officers, each twelve shillings lawful money, and private Soldiers, six shillings lawful money, to be collected by warrant of distress, directed to the Clerk from the Captain or other Officer.

“*Thirdly,* That said Company or the greater number of them make all such laws, Rules and Orders among themselves as they shall deem expedient for the well ordering and disciplining said Company and lay any Penalty or Fine for the breach of such Rules, not exceeding twelve shillings, lawful money, for one offence to be collected as aforesaid.

“*Fourthly,* That all those who shall be duly enlisted in the said Company, so long as they shall continue therein, shall be exempted from bearing arms, or doing other military duty (watching and warding only excepted) in the

several Companies, or Train Bands, in whose District they respectively live, excepting such as shall be Officers in any of the said Company's or Train Bands.

"Fifthly, That if any Officer or Officers of the Company shall be disapproved by the Governor or Council, or shall remove out of the said County of Kent, or shall be taken away by death, that then, and in such cases the Captain of said Company, or Superior Officer, for the election of another, or others in their or his stead, who shall be so removed.

"Sixthly, For the further — of said Company, it is granted that the Captain of said Company shall be of the rank of Colonel, and that the first Lieutenant be of the rank of Lieutenant Colonel, that the second Lieutenant be of the rank of Major, and that the Ensign be of the rank of Captain; that the said Officers shall be of the Court Martial and Council of War, in the Regiment, in whose district they live; that upon all General Reviews and General Musters, the said Company shall rank the First Independent Company for the County of Kent, and that in time of alarm the said Company shall be under the immediate direction of the Commander-in-Chief in the Colony.

"It is Voted and Resolved, that the Secretary of this Colony be, and he is hereby directed to make a fair copy of the preceding Act, establishing the Company called the Kentish Guards, affix the Colony Seal thereto, and transmit the same to the said Company.

"And it is further Voted and Resolved, at the request of the said Company, that the following Officers be, and they are hereby appointed to command the same:

*"JAMES MITCHELL VARNUM, Captain.
RICHARD FRY, First Lieutenant.
CHRISTOPHER GREENE, Second Lieutenant.
HOPKINS COOKE, Ensign."*

This Company furnished more officers of importance for the Revolutionary army than any other in New England, or perhaps in the United States. It furnished one major-general, Nathaniel Greene; one brigadier-general, James M. Varnum; two colonels, Christopher Greene and Archibald Crary; one major, John S. Dexter; and one captain, Thomas Arnold; besides a large number of inferior ones.

A few years ago I came into possession of some valuable papers belonging to Wanton Casey, Esq., (who was the first cashier of the Rhode Island Central Bank), and among them the following letter, very interesting as a

record of the writer's personal experience. It was written to Judge Johnson, of South Carolina, who published a "Life of General Greene":

"I was one of the petitioners to the General Assembly to grant a Charter for an Independent Company called the Kentish Guards; said petition was granted in October, 1774; previous to the battle of Lexington in 1775. The Company was dressed in uniform, well armed and disciplined, amounting to between eighty and one hundred men, rank and file. On the morning after the battle of Lexington, and in two or three hours after the news arrived, we were on the march with one hundred and ten men, rank and file, for the scene of action, several volunteers having joined; we marched to Pawtucket, about twenty miles from East Greenwich, and there received another express, saying that the British Troops had returned to Boston; we therefore returned to East Greenwich, where we continued to do duty by keeping up a regular guard for a long time.

"Captain Wallace, who commanded a British ship, mounting between twenty and thirty guns, and Captain Ascough, mounting about twenty, with several smaller vessels as tenders, kept us constantly on the alert; Captain Wallace, being the senior officer, could land, including marines, between two hundred and fifty or three hundred men; he landed with a number of his men on Canonicut Island, and burnt most of the houses on the Island, and burnt or took away the furniture, provisions and sheep, shot many cattle and killed some of the inhabitants, and others he made prisoners.

"East Greenwich, situated on Narragansett Bay, was exposed to his depredations, and I believe that nothing but the continued efforts of the Kentish Guards prevented their burning the Town. We erected a Fort at the entrance of the harbor, and had eight or ten cannon mounted, to prevent their Boats and Tenders getting into the harbor, and kept a regular guard there for a long time; a vessel had been driven on shore and taken by the enemy at Warwick Neck by two Tenders full of men; the Commander of the Kentish Guards, Colonel Richard Fry, proposed to retake her; we crossed the outer harbor (about four miles) in boats, and marched down opposite the vessel, behind a beach, and after occasionally firing and receiving the fire from the two Tenders for three or four hours, we drove

them off, and retook the vessel ; during this action one of our men named Ned Pearce was wounded, and was obliged to have his arm amputated.

" Some time afterward, Captain Wallace came up the Bay from Newport, and anchored between Bristol and the Island of Prudence, and plundered the inhabitants ; Colonel Fry proposed our going to prevent their landing ; we accordingly took boats, it being about six miles by water, and landed very early in the morning ; while eating breakfast at the north end of the Island, we received news by a man who ran very fast, that the enemy were landing three or four miles below ; we had already sent back the boats we came in, for a reinforcement, being disappointed in not meeting ninety men from the Island of Rhode Island, who had engaged to meet us ; our resource was to brave the danger as well as we could, being only about eighty men, rank and file, when we knew that the enemy could land two hundred and fifty ; we immediately formed, with drums beating and colors flying, which daring had the desired effect ; on discerning us, they returned to their vessels, and we were reinforced in the afternoon ; during the night following the enemy got under weigh and returned to Newport, while we returned to East Greenwich.

" Some time after this, the enemy landed on Prudence and burnt most, if not all the houses on the Island ; our Company was frequently called out in the night to march to Quidnessitt, two or three miles below East Greenwich, to prevent the enemy taking off cattle, and plundering the inhabitants ; the British were joined by a number of Tories, well acquainted with that part of the country, and until there were two pieces of Artillery attached to the Company, we could not keep their boats at a respectful distance ; before and after the British fleet took possession of the Island of Rhode Island, in 1776, detachments from our Company were frequently called for to take up Tories and suspected persons, many of whom were in the Colony at that time, particularly in our neighborhood, and as I kept a fleet horse, was often called on ; I well remember going out one night, under the command of General Varnum and Colonel Sherbourn, in search of a man named Hart, (a spy from the enemy), and after riding all night and taking some suspected persons, who informed us where to find him, we surrounded a house in Exeter, just at daylight, and after searching sometime we found where he was

secreted; he was tried by a Court Martial in Providence and convicted; he had enlisted a number of men, some of whom procured boats and joined the enemy on Rhode Island.

"Our Company (the Kentish Guards,) was on Rhode Island, at what was called Sullivan's Expedition, but we came off before the battle, our time having expired, and there being no prospect of attacking the enemy; but as soon as we heard the firing of the advance guard on the day of the action, (which we could very distinctly from East Greenwich) we embarked on board of a sloop with the intention of landing on the north end of the Island as a reinforcement; but after passing Prudence Island, an armed vessel of the enemy endeavoured to cut us off, and we were compelled to bear away and land on Pappoosesquaw Point, about two miles north of Prudence Island and directly opposite the Town of Bristol; we there learned that the enemy intended to retreat from the Island, and we had orders not to go on, but helped to take care of the wounded who were brought to said place.

"During the latter part of the year 1775 and in 1776, thirty-five members of the Kentish Guards entered the Continental service; among whom were General Nathanael Greene, General James Mitchell Varnum, Colonel Christopher Greene, who defeated the Hessians at Red Bank—having under him a number of Officers from our Company—Major Flagg, Colonel Archibald Crary, Major John S. Dexter and others."

The old fort at East Greenwich, alluded to by Mr. Casey, was erected on the bank near the entrance of our harbor, about midway between our village and Chipinoxet, and nearly opposite Long Point. After the war, the cannon mounted there were removed to West Point, and the embankments of the fort gradually went to decay. At the present time not the slightest trace of Fort Daniel is to be seen.

Mr. Wanton Casey was born in East Greenwich, in 1760, and consequently was only fourteen years old in 1774, when he joined the Kentish Guards, being one of the original petitioners for the charter, and probably was the youngest man in the country who took up arms during the Revolutionary War. He continued to perform duty in the Company until 1778, at which time, in consequence of constant exposure, his health was so much impaired that he was

compelled to leave the army. His physician advised a sea voyage and a milder climate. He therefore went to France, where he resided for a number of years, extensively engaged in business, as one of the firm of the large importing house of Silas Casey & Son, of East Greenwich.

In Bartlett's "Colonial Records," I find the following paper referring to East Greenwich :

"Subscription for the Relief of the Inhabitants of Boston and Charlestown, in the Town of East Greenwich :

"EAST GREENWICH, August 29th, 1774.

"We, the subscribers, inhabitants of the town of East Greenwich in the Colony of Rhode Island, taking into the most serious consideration the present alarming situation of our brethren in the towns of Boston and Charlestown, in the Province of Massachusetts Bay, occasioned by the late cruel, malignant and worse than savage acts of the British Parliament ; and whereas a tame submission to the first approaches of lawless power will undoubtedly involve this extensive continent in one scene of misery and servitude, than which, a glorious death, in defence of our unquestionable rights is far more eligible ; convinced likewise, that the only true glory and unfading grandeur of the British Monarch consists in governing his extensive empire with equal and impartial laws, founded in reason and rendered sacred by the wisdom of ages ; and that every attempt to impair that noble constitution, which hath ever been the envy and terror of Europe, constitutes the blackest treason—from the most earnest abhorrence to the deep-laid schemes of his prime minister, whom we esteem the most determined foe to royalty ; and from our love to our country, which nothing but death can abate, we do promise and engage to pay by the first day of October next, the respective sums to our names annexed, to James Mitchell Varnum, Esq., Messrs. A. Mumford, Preserved Pearce and William Pearce, to be laid out and expended in such articles of provisions, for our distressed brethren, as the majority of us shall agree upon to be sent to the committee of ways and means for employing the poor in Boston, by the first conveyance."—*Providence Gazette.*

It would be very interesting at this present time to know the names of those patriotic individuals in our village who so promptly contributed to relieve the suffering people of Boston, but Mr. Bartlett is silent on that subject.

A somewhat important event occurred at this time, at the raising of the Congregational Church in East Greenwich. After the large number of men who had assembled for the purpose of raising the building had finished their labor, they met and burned the effigy of Stephen Arnold, a man of some note in the county, who at that time had made himself very unpopular by his violent Tory principles. On hearing of this insult, Stephen Arnold, who resided about four or five miles from the village, collected a number of his friends for the purpose of marching down and destroying it. He enlisted several hundred men, exercised and manoeuvred them privately, until his plans were completed, and fixed on a time and place preparatory to making a descent on the village. The place of meeting was about two miles west of the village at the corner of the two roads, near the residence of the late Daniel Howland.

The scheme was so well arranged, and the secret so well kept, that nothing but the treachery of one of his men, to whom the whole plan was disclosed, saved the village from destruction. The prime mover divulged the secret to Thomas Tillinghast, supposing from his well known Tory feelings, he would readily fall into the scheme; but Mr. Tillinghast, although belonging to the same political party with Arnold, would not join a treasonable band collected for the gratification of private revenge. He therefore proceeded to put the inhabitants of East Greenwich on their guard. He arrived here about midnight, and after calling up some of the people, placed before them the whole affair. The story appeared so improbable that it had few believers. Very few could think that such men would seriously contemplate so daring an act. However, as Mr. Tillinghast was well known to be perfectly trustworthy, they prepared themselves for the worst.

At that time there resided in the village an old lady, called Peggy Pearce, who was a remarkably shrewd, observing sort of person, and therefore one well fitted for an emergency. She kept a shop on Main street, and was in the habit of trading with the people of West Greenwich, where most of the rioters lived, and was therefore well situated to fulfill the part of a spy.

The next day after the alarm she went on horseback through a portion of West Greenwich and Coventry, with the ostensible purpose of purchasing woolen yarn and linen thread, then furnished solely by the farmers' wives and

daughters, but her real object was to ascertain if possible when the attack was to be made. By dropping a few casual remarks, and making some apparently idle inquiries, she learned not only that the report was true, but also that the attack would be made on the following day or night. She returned to the village and made known the result of her mission. A meeting was hastily called by the inhabitants, and Samuel Brown was dispatched to Providence requesting the Governor to send the military to their assistance. The Governor answered the call promptly, sending the Light Infantry and Cadets to their aid.

The rioters assembled at their rendezvous, but on learning that their intentions were discovered and that the inhabitants were prepared for the encounter, they sent out Arnold and others as scouts, who, happening, in their eagerness, to approach rather too near the village, were captured. Stephen Arnold was compelled to make an apology to the villagers, expressing his sorrow and regret, and upon promising to desist from all further attempts, and dismiss his followers, he was released. And thus ended the famous riots.

Judge Staples, in his book entitled the "Annals of Providence," refers to this affair in the following manner:

"The following month, (September, 1774), the Light Infantry and Cadet Companys, were requested by the Sheriff of the County of Kent, at East Greenwich, to disperse a mob there assembled, and threatening to destroy the village; an express arrived here, (Providence), about two in the morning, and these two companies reached their place of destination, at nine the same morning.

"It seems that the people of East Greenwich had charged Stephen Arnold of Warwick, one of the Judges of the inferior court in that County, with propagating principles unfriendly to American liberty, and hung him in effigy; he had called together his friends to the number of some hundreds, to avenge himself for these insults; after the arrival of the military, he acknowledged that he had been indiscreet in his proceedings, being actuated by fear and resentment; he signed a paper confessing these facts and declaring himself to be a friend to the liberties of his country, and that he disapproved of those measures which were intended to impose any taxes on America without her consent; upon this and his promising to discourage all such unlawful assemblies for the future, peace was restored in the village and the Military returned home."

In the printed schedule of the doings of the General Assembly, held in Providence, December, 1774, is the following resolution :

“ *It is voted and resolved*, That Preserved Pearce, and William Greene be, and they are hereby appointed a Committee to enquire into the circumstances of the affair which caused the Cadet Company and the Light Infantry Company to march from Providence to the Town of East Greenwich and into the charges which were made thereon; and they make report to this Assembly, at the next Session.”

The following account is from the *Providence Gazette*, September, 1774, in the Colony Records :

“ *Declaration of Stephen Arnold of East Greenwich relative to certain tumultuous proceedings* :

“ PROVIDENCE, September, 1774.

“ At 2 o'clock in the morning, on Tuesday last, an express arrived in this town from East Greenwich, in the County of Kent, with advice that a mob was raised consisting of some hundreds of people who threatened, and were hourly expected to come and destroy said village of East Greenwich, in order to show their resentment of the injury which they said had been offered to Stephen Arnold, of Warwick, Esq.; one of the Justices of the inferior court of common pleas in that County, who had been charged with industriously propagating principles unfriendly to American liberty, and had been hung in effigy by some of the people of East Greenwich.

“ This intelligence was immediately communicated to his Honor the Deputy Governor, who ordered the Sheriff, with the Companies of Cadets and Light Infantry of this town and others of the Militia to arm themselves and proceed immediately to East Greenwich, to assist the Sheriff of said town, in dispersing the said mob; the Companies of Militia, accordingly armed and marched immediately and arrived there by 9 o'clock the same morning, where a Committee was appointed and sent to the mob, about two miles distant from the village to warn them of the bad consequences of their unlawful proceedings, and to demand some of the principal persons among them, to come immediately into the town and settle the affair.

“ Whereupon, the said Stephen Arnold, and some others, came from the mob, and met the militia; and a great number of people convened at the Court House, where, after

being made acquainted with their resolute determination, he signed the following declaration and confession :

“ ‘ *Whereas*, I, the subscriber, having lately in this town, received great indignity, by being hung in effigy, by some evil minded persons, to me unknown, and from many reports which have been circulated in the country, I was led to think my person and family unsafe ; and being actuated by the motives of fear and resentment, without maturely considering the consequences, have been concerned, by officiating with divers people of this country, with the intention of repairing to this town and making a declaration of that right which as a subject, I apprehended, I was entitled to.

“ ‘ *And whereas*, the said assembly was unlawful, which hath occasioned much fear and distress to the inhabitants of this town in particular, and many others in general ; for all which I do hereby express my hearty sorrow, and wish to obtain the favorable opinion of this public assembly ; especially as I am a friend to the liberty of my country, and disapprove of those measures which have been calculated to tax America without her consent.

“ ‘ STEPHEN ARNOLD.’

“ ‘ EAST GREENWICH, Sept. 13th, 1774.

“ ‘ P. S. I do further declare, that I will discourage to the utmost of my power, all such unlawful assemblies for the future, and that already assembled in particular.

“ ‘ STEPHEN ARNOLD.’ ”

The dramatic elements are not wanting in this little series of scenes from minor Revolutionary history. The playwright would not miss any of his favorite characters. He would find the daring traitor, the adroit female spy, the wavering conspirator, who betrays his companions, these, with the addition of “ a pair of star crossed lovers,” separated by the hard fortunes of revolutions, but happily united in the closing scene which shows the downfall of the Tory villain, and calls together the grand display of soldiers, officials and citizens—would satisfactorily fill the pages of a Rhode Island drama.

What admirable dramatic “ situations ” are found in the manifestations of the excited feeling of the times—the hanging and burning in effigy of the Tory squire, the towering wrath of that choleric magnate, his hasty conferences with his friends and dependents, the maturing of the rash scheme, the disclosure of the whole plot, to the half-incredul-

lous dismay of the villagers; the shrewd counterplotting of the spy, with the arrival of the troops, their descent upon the rioters, the capture of Arnold and his scouts, and the humiliation of that unhappy Tory in his dubious and cloudy "confession."

There is material for more serious reflection in speculations upon the results that would probably have followed the success of this traitorous scheme. Offended vanity and egotism have seldom exacted more heavy penalties than were demanded in the proposed burning and plundering of a peaceful town. By the aid of woman's wit, East Greenwich was saved from the disaster which was close at her doors. What a strange episode of the Revolution it would have been, if, while the town's people were dreading the attack of the British, they had suffered, instead, from the unnatural enmity which took possession of their own friends and countrymen.

Many people will wonder why the Kentish Guards, an independent company in East Greenwich, were not called out to suppress the riot, instead of sending to Providence for military aid; but the Guards were on their way to Boston, having volunteered their services as soon as they heard of the battle of Lexington. Many old people, with whom I have conversed about the riots, spoke of the great numbers that assembled here and of the difficulty of finding sufficient food and lodging for so many. Every family in the village was baking bread and cooking the meats and vegetables which the farmers brought in from the surrounding country. The inhabitants were in daily fear of a visit from Wallace, commander of the British fleet stationed at Newport. A short time previous he had made a descent on Bristol and Warren, burning those towns. He had already attempted to land troops a few miles below East Greenwich, at Quidnesett. The people of East Greenwich had removed most of their furniture, plate and provisions into the country for safety.

The Kentish Guards held an important position during a portion of the "Dorr War," as the exciting times of 1842 were then called. On the afternoon of the day when Mr. Dorr and his followers threatened an attack on the Arsenal on Dexter street, in Providence, Governor King sent orders to all the independent companies in the State to assemble in Providence as soon as possible. The Kentish Guards marched and paraded through the streets during the after-

noon and evening, but as their services were not required they were dismissed to their very great satisfaction. When the second call for troops was made in June, it was very difficult to get the company together. Some of them thought there might be danger and they had better keep away, and although Colonel Allen made every exertion and performed his duty to the utmost, he was unable to fill up the ranks without volunteers, although most of those who volunteered were already exempt from military duty. When all the arrangements were made the company were told to be ready at a minute's warning, as Colonel Allen was expecting a call at any moment. How well we remember the anxiety of that waiting! At length it came, on Sunday afternoon, during the church services. A train of cars arrived from Providence, with an urgent request from the Governor to Colonel Allen to come as soon as possible, for the rebels were making a serious demonstration at Pawtucket. When the Court House bell rang the company assembled and were soon on their way to the seat of war.

The following from the *Providence Journal* will give us an idea how well the Kentish Guards performed their duty, and how much real danger they encountered at Pawtucket. Some of the members were so much injured by the stones and other missiles that they were compelled to leave the company and return home.

From the Providence Journal.

"Having heard and seen several accounts of the encounter at Pawtucket, on Monday night, the 27th of June, between the military and the self-styled people, which accounts not only essentially differ, but some of which, it is believed, were designed to convey a false impression prejudicial both to the military and the well-disposed citizens of that village, the following account has been carefully drawn up by one who witnessed the whole scene, from the entrance of the troops into the village until its termination:

"On Monday afternoon the Kentish Guards, from East Greenwich, under the command of Colonel G. W. T. Allen, consisting of about fifty men, were ordered to repair to Pawtucket and guard the bridge over the Blackstone River at that village. On their arrival, multitudes were assembled in the streets, as they supposed, to witness a military parade; but it was soon apparent that mere curiosity was not the sole object, as language of the most insolent

and irritating character was heard amid the din of hisses, shouts and yells, as the troops marched down to the hotel on the corner of Main and Mill streets; all of which failed, however, of its intended effect, as the men had positive orders to observe the strictest military discipline and decorum, let their treatment from the mob be ever so rude.

"Arrived at the hotel, they were received by the Pawtucket and Central Falls volunteers, under the command of Captain Potter, and conducted to their quarters in the hall, and immediately placed a guard at the main entrance to the hotel, with the intention of partaking of some refreshments before they took command of the pass across the bridge.

"The officers had scarcely reached the hall, before a shout from without announced an attack upon the guard at the entrance on Mill street; and on looking out, one of the sovereigns was seen brandishing a bayonet, which he had wrested from the musket of one of the guard, but which was soon recovered, the guard at the door strengthened, and a file of men placed across Main street, from the old market to the corner of Main and Mill streets. To this point as far as could be seen on the Massachusetts side, the streets and bridge presented one dense mass of human beings, male and female, old and young, even nursing infants with their mothers, and the streets around the hotel were fast filling up.

"The guard maintained their position in the rain, standing at "secure arms" or "charge bayonet" for about an hour, while the Pawtucket and Central Falls volunteers (twenty-five only of whom were armed) organized and loaded their guns from the supplies of the Kentish Guards, as they were entirely without ammunition, organization or discipline; when it was deemed necessary to strengthen it, and a file of men formed across Main, opposite the middle of Mill, at its junction with Main street, about ten or twelve paces in the rear of the front line, and another under the piazza in front of the hotel, in Main street, in order to keep their guns dry, in case it became necessary to fire on the mob.

"These preparations for defence, instead of dispersing the rioters, only tended to increase the excitement which had risen almost to frenzy, and in a few minutes the guards on every line were as closely surrounded as their arms would allow, by friend and foe undistinguishable, and as

some demonstrations were made to disarm them, the front line was now marched into the rear line, under cover of that on the side of the hotel and faced from the bridge two paces from that facing the bridge.

“This retrograde movement, however necessary for their own safety, had a bad effect, as it proved; for the mob, thinking that it was a signal of a retreat of the whole force, followed up the advantage which the movement gave them, and closed in on all sides, so that it was with great difficulty they could be kept from rushing between the lines at the short distance between them.

“At this juncture, the mob east of the bridge receded right and left, until they had opened up to the front line, when a horse in a carriage, containing two persons in male and one in female attire, was driven up to the line, and the driver demanded a pass through. The officer in command asked him to pass round the left of his line, in Mill street, but he persisted in his right to pass through his ranks, and would have done so, had not his horse been seized by the bridle and wheeled off, when he passed up Main street a short distance, wheeled around, and drove down furiously upon the other line; again he was frustrated, passed around the lines, and disappeared east of the bridge for a few minutes, when he returned to the assault; and as it was now evident that he was intent on breaking the lines of the guard, the officer in command, ordering his men to stand firm, again exhorted him to desist, and pass around, as he had done before; but the mob cheered him on with exclamations of ‘Break their ranks—run down the cursed Algerines—maintain your rights.’ At this crisis, finding argument and expostulation unavailing, the men were now ordered to rush upon the horse, rather than spill the blood of the driver, which so exasperated the horse that it was necessary to give orders to fire, which were followed by the discharge of only three or four pieces, owing to the wet state of the priming, sufficient, however, to drive him from the assault.

“This fire separated the mob from the guard sufficiently to allow the mob to assail them with stones, bricks, and bottles of glass and stone, weapons, the contents of which had tended, probably, to elevate their courage to such a frenzied pitch, and four of the guard were carried in wounded. A female among the mob fell and was carried off for dead; but finding that neither she nor others were

hurt, they concluded that blank cartridges had been fired, and now commenced a scene of which an actual opening of the bottomless pit alone can convey an adequate idea.

"Every exclamation that could be expected to irritate the men, such as, 'Where's the man that shot the cow?'—'Fire away your blank cartridges, you cursed Algerines!' with all the dismal howlings, yells, groans, that human beings ever uttered, arose in one universal strain, until all distinguishable sounds were drowned in the terrific din; as soon as Col. Allen could be heard, he advanced in front of his lines and ordered the mob to disperse at their peril, assuring them that his muskets were loaded with ball cartridges, and that however reluctant to shed human blood, unless they dispersed, he should give orders to fire; again the air was rent with, 'Fire away your blank cartridges, you cursed Algerines!' and the assault with stones and other missiles was renewed.

"A detachment of men reloaded and primed, now advanced to the front, and again they were ordered to disperse with the same effect, and unable longer to withstand the assault the men were ordered to fire, when some five or six pieces were discharged, none of which took effect, as owing to the reluctance of the troops to shed blood, they elevated their pieces above the mob; it had the effect, however, to disperse them in some measure, as they receded back to about the middle of the bridge, where they again made a stand and renewed the assault, and were fired upon again, and one, the ringleader, fell dead or mortally wounded, and the rest receded back upon the Massachusetts side, and sought cover behind the buildings, from which they would occasionally sally and throw their missiles at the guard who now advanced to the middle of the bridge, which post was maintained until the guard was relieved by the arrival of the R. I. Carbineers, about two o'clock, Tuesday morning.

"It is due to the Kentish Guards and Pawtucket and Central Falls volunteers, to say, that the lawless insolence was endured and forbearance exercised, until their own safety demanded a lawful resistance and performance of their military duty; it was fortunate for the cause of humanity, that it was dark and rainy, for had the weather been dry and the night bright, hundreds of lives would in all probability have been sacrificed; happily but one was killed, and so far as we know, but six or eight wounded on both sides; thus terminated an encounter, which, while it

quelled the violence of a lawless and desperate mob, failed in reaching and bringing to summary justice, the cowardly villains by whom the comparatively innocent and ignorant dupes of their treachery were incited to rebellion.

“Some of the worthy sovereigns of Pawtucket having industriously but falsely circulated a report that Colonel Allen detailed a body of his men, who passed the Massachusetts line to search for men and arms contrary to orders and that a requisition will be made by Governor Davis on their commander-in-chief to have them delivered up to the proper authorities of that State for trial, the Kentish Guards wish it to be distinctly understood, that should such requisition be made, it is their desire that it might be promptly granted, as they court the strictest scrutiny and investigation of their military conduct while stationed at that village, and are as ready to be tried by the laws of which they claim protection, as they are to support them.”

The following gives an interesting account of the manner in which their grateful fellow-citizens acknowledged the valuable services of the Guards in this trying period :

“PROCEEDINGS

Of the Citizens of East Greenwich and Vicinity on the return of the Kentish Guards and Volunteers, Friday, July 1st, 1842.

After the Suppression of the
Late Rebellion In This State;
With An Address,
By REV. S. A. CRANE.

“EAST GREENWICH, July, 1842.

“To the Rev. S. A. Crane:

“SIR,—At a meeting of the Citizens of this Town and vicinity on Monday, July 4th, it was unanimously

“Resolved, That the thanks of the citizens be presented to the Rev. Silas A. Crane, for his very interesting and impressive address, delivered in St. Luke’s Church, on the return of the Kentish Guards and Volunteers, on Friday the first instant, and that he be requested to furnish a copy of the same for the press.

“And it was also Resolved, That the undersigned be a committee to communicate to you the above resolution, and to carry the same into effect.

“We are, dear sir, very respectfully,

“Your obedient servants,

“L. MARCELLUS WHEELER,
JOHN P. ROBETS, Jr.,
THOMAS H. RHODES,
JOSEPH J. TILLINGHAST,
DAVID PINNIGER,”

“EAST GREENWICH, July 6th, 1842.

“GENTLEMEN:

“Believing that the solemn injunction of St. Paul to Titus, ‘Put them in mind to obey magistrates,’ is imperatively the rule of duty for a Christian minister, in times like these, I readily consented to deliver the address, a copy of which you have requested for publication. In the same belief, it is now cheerfully submitted to your disposal.

“I am, Gentlemen, yours, truly and respectfully,

“S. A. CRANE.”

“KENTISH GUARDS.

“It is believed that the statement of a few facts drawn from the early history of the Kentish Guards will be found neither uninteresting nor inappropriate, as a preface to the proceedings of their fellow citizens, on their recent return from defence of the State. The charter of this Company was granted by the General Assembly in their October session, 1774. Among the original petitioners for the charter are found the names of several men, who, afterwards, as officers in the army of the Revolution, were distinguished for their high rank, their courage, and their military talents. Major General Nathanael Greene, General James Mitchell Varnum, Col. Christopher Greene, Col. Archibald Crary, and others of high reputation, are in this number. Of the original petitioners, also, one is still living in this place, Capt. Wanton Casey. In his advanced age he still retains the spirit of his early and distinguished associates; and his love of country, of law and liberty, is now as fresh and vigorous as when he marched with this company to Massachusetts, on the alarm raised by the battle of Lexington. It has been interesting to notice how keenly he felt for the honor of the company in their recent service; and how proudly he now rejoices in their noble and successful effort to maintain the well earned and long established reputation of its original founders.

“Besides those already named as signers of the petition for the charter many others of the company held commissions in the armies of the Revolution, in all not less than thirty-two. And what is even more remarkable, all these officers, it is said, acquitted themselves well in their respective positions; many rose to high distinction, and one, in universal estimation is placed second only to the immortal Washington. From this brief notice, which might be, and

perhaps ought to be extended, it will be seen that few companies in our country can claim a more ancient and honorable origin, or have inherited a larger share of well earned glory, than the Kentish Guards; and of the present officers and members, it is but a just and merited tribute to say that their recent conduct in defence of the State, in their trying position at Pawtucket, has abundantly shown that as they have succeeded to a heritage of honor, so they mean to transmit the same to their successors, unsullied and undiminished.

"The Guards arrived home in the cars on the morning of the first instant; they were met by the Volunteer Company and others at the depot; thence they were escorted to St. Luke's Church, where a large assemblage was waiting to receive them; after they had taken their places in the Church, religious services were performed; a hymn was first sung; the whole assembly then joined in solemn prayer and thanksgiving to God, in the use of appropriate Collects and other parts of the Church service appointed for such occasions.

"A portion of Scripture was next read; the following address was then delivered by the Rev. Mr. Crane, after which the Guards were escorted to their armory and dismissed:

"*Fellow Citizens* :—We are assembled in this house of prayer and praise, to acknowledge our dependence upon Almighty God, as the Sovereign Ruler of nations; we come here as Christian men, to give thanks unto our God for the signal and merciful deliverance which he has wrought for our State; and especially to pour out on this, his sacred altar, our tribute of gratitude, that he has defended and preserved in every danger, those our brave and worthy friends, members and volunteers of the Kentish Guards, who promptly responded to their country's call, and exposed their lives amid the fury of lawless mobs, and in the strife of blood; the occasion demands our thanksgiving and our songs of praise.

"On Sunday last we heard the call to arms; we saw our fathers, brothers, husbands, sons, mustering for the field of blood; sorrowfully yet firmly did they do it; in this house we then commended them to the God of battles; at home was the short but earnest prayer,—the hasty parting blessing, and they were gone. And whither? Not to face an open foe; it was to meet undefined and undefinable

danger; it was against the plottings of treason—dark and fearful conspiracy, the full design and extent of which no man could tell, and which, therefore, cast suspicion between neighbor and neighbor, and made friend look sternly in the face of friend. It was to meet the rage and frenzy of disappointed leaders and misguided men among ourselves, and the merciless weapons of hired ruffians, and murderous mobs, gathered in from neighboring states and cities; in short, all the horrors of civil war were reasonably to be apprehended,—law prostrate, violence triumphant, houses, villages, and our lovely city, plundered and destroyed.

“ Such were then our dangers; and to meet them, these our brave defenders hastened; as they went on with our blessing, as we followed them with our prayers, so now we welcome them back with thanksgiving unto God; God preserved them; God gave them victory; and to God be the glory, the honor, and the praise.

“ But while we thus ascribe all to God, we forget not by whose hands he has wrought our deliverance; it has been by the hands, with the blood, and with the peril of the lives of these true and generous men, and others like them; to them we owe it that the noise of war, and note of dreadful preparation have ceased throughout our borders, that peace is restored, and we are safe; to them our lasting gratitude is due;—and specially to these our fellow townsmen, whom we now receive to their homes with the warmest welcome, and just and noble feelings of pride and pleasure. God, who assigns to every man his place and daily duty in life, saw fit to assign to you, members and volunteers of the Kentish Guards, the post of danger and trial; he also gave you courage and skill to fulfill your duty with honor to yourselves, and with triumph to the laws; while all was done that mercy in the name of humanity could ask, that also was done which the laws of God and man for the well-being, nay, for the very being of society in the name of the same humanity, approve and demand; we lament the fatal necessity; we thank God that your firmness was found equal to the awful crisis; and now in the name of these, your friends and neighbors, gathered here to rejoice with you on your safe return, and to testify their approbation of your noble conduct, I lay before you their united tribute of praise and admiration; in the hour of your country’s need you have nobly done your duty; for

it we thank and honor you ; for it the grateful blessings of those whom you protected from lawless violence and plunder will descend and rest upon you.

“ And now, fellow-citizens, a word to you all, and I shall have done ; as to the result, this is a proud day for Rhode Island ; her government is sustained, her laws are triumphant ; her citizens have gained for her a brighter lustre among the sister stars upon the banner of our Union ; and for themselves, wreaths of honor and grateful acclamations from every intelligent lover of regulated liberty and social order and human happiness, for the promptness and unanimity and patriotic sacrifice of all minor and party political differences with which in the hour of her peril they hastened to the rescue ; this danger is now passed ; in our progress through it, all those virtues, which do honor alike to rulers and people, have been nobly displayed ; we feel a generous and worthy pride in the wisdom and firmness and patriotism, which this trying occasion has brought out and employed in vigorous and successful action ; we feel more safe, we breathe more freely, when we know that such virtues dwell in the men of our State ; and well may we look upon them with conscious pride, as we call them our husbands, our fathers, our brothers, our neighbors, our fellow-citizens.

“ But yet there is more in our case ; we have been in a fearful crisis ; in our progress to it, crimes uncounted, at the time unthought of, and even yet, I fear, unrepented, have been committed ; all the customary corrupting engines of party strife have been at work among us ; willful misrepresentations, personal abuse, angry passions, revengeful feelings, have been sadly apparent ; many have allowed themselves to think and speak of law and government with contempt ; others have shown a spirit of lawless violence and boastful defiance ; and some have stained their hearts and hands with treason and open rebellion ; and last, though by no means least in God’s account, there rests a fearful amount of guilt on men of education and influence who, while they have managed to keep out of the indignant grasp of human law, have counseled and encouraged others in doing what they would not, or dared not do themselves ; all these things are crimes against God and man ; in whomsoever any of them are found, that man I solemnly call to repentance and amendment of life ; the overhanging clouds of God’s righteous displeasure have rolled away ; let the

sunshine of mercy, which now beams upon us, melt every heart to repentance and prayer.

“‘ We have been, as I said, in a fearful crisis ; that crisis we reached through a long and fierce struggle—a struggle rather social than political ; for however it may have been begun and led on to its present termination by political leaders, still it has all along derived its terrible power mainly from the fact that it has gone to the very heart of the community—has throbbed in every pulse, and quivered in every nerve of the social system ; by some means or other, the people of this State, have been brought to a grave discussion of fundamental questions in government ; in the progress of this discussion, a principle was adopted, false in theory, and unsafe in practice ; rash and unwise counsels prevailed ; the wrong path was taken, and, as it might have been foreseen, it led to rebellion ; that rebellion is now effectually put down ; in doing it, our State has won laurels of lasting glory ; but she has yet a nobler victory to achieve ; angry passions, suspicions, mutual recriminations, and vindictive feelings, almost of necessity, grow out of such a conflict as that through which we have passed ; in this state of things, it will require great wisdom and firmness in the rulers, and great forbearance and respect for law in the people, so to temper justice with mercy, that the end of all government, public safety shall be attained, while at the same time the voice of humanity, which demands the abstaining from all needless severity, shall be fully heard and obeyed.

“‘ Add to this, that the questions first brought into discussion are still unsettled ; the adjustment of them has in itself become more difficult ; the cause of those who seek certain changes in the government has, it is true, suffered from the rash and reckless temper of its leaders, and from the extremity to which it had been pushed ; on the other hand, it requires to be remembered, that few only, and those mostly men of profligate habits and ruined fortunes, were found willing to follow their leader in his desperate and bloody attempts ; of those who desire to change fundamental principles in our government, the great body are true and noble hearted men ; they love their State ; they hate treason and rebellion ; they have, with a nobleness worthy of all praise, helped to oppose and defeat them ; from this their cause will eventually gain strength ; they still think these changes ought to be made ; their opinion

must be respected ; their request must be fairly met ; if unreasonable, it must be shown so ; if reasonable and just, it must be granted ; in this work it is gratifying to know that the Legislature has already made a good beginning, and one which promises to be satisfactory to all ; they have done this, too, at a time and under circumstances, which entitle their wisdom and magnanimity to all confidence ; let the people follow in the same path of moderation, forbearance, and mutual concession ; already have we had enough, and far too much of public discussion, and mass meetings on the subject in question ; let every man now take the matter quietly and alone to his conscience and his Bible ; from these let him learn what is a Christian man's duty in respect to the government under which he lives ; in what manner he may innocently seek to change its principles or its practices ; the times demand sober reflection ; men of all parties should look well to the ultimate tendencies of the principles they have adopted ; the cause of liberty has ever been most in danger from the visionary measures of its ill-advised and over-heated advocates ; strength and stability are elements essential to a free government ; any political principles which tend to introduce perpetual change, will inevitably lead to misrule, anarchy, and despotism ; these may be mere truisms, but many there are among us who will do well to give them a more serious consideration ; let something also be pardoned to our love of equal privileges—something to our free institutions—something to the intrinsic difficulties of the subject which has been agitated,—and more than all, to a generous confidence in our neighbors and fellow-citizens ; in this spirit let the people meet and act as a band of brothers ; in this way all will be obtained which can be reasonably desired, and upon a principle at once safe to the stability of government and the rights of the governed ; when this shall have been accomplished, as I doubt not it speedily will be, then may every Rhode Islander well be proud of his state, her rulers, and her people.

“ And, now, members and volunteers of the Kentish Guards, I will detain you no longer ; go to your families and friends ; there earnest prayers have been offered for your safety—glad hearts are waiting to receive you ; wives and children, mothers and sisters will love you better ; friends and neighbors will honor you more ; remember that God who has shielded your heads in the hour of danger ; serve him with the residue of your lives ; go, and may the blessing of God Almighty be with you now and forever.”

CHAPTER XV.

KENT ACADEMY.

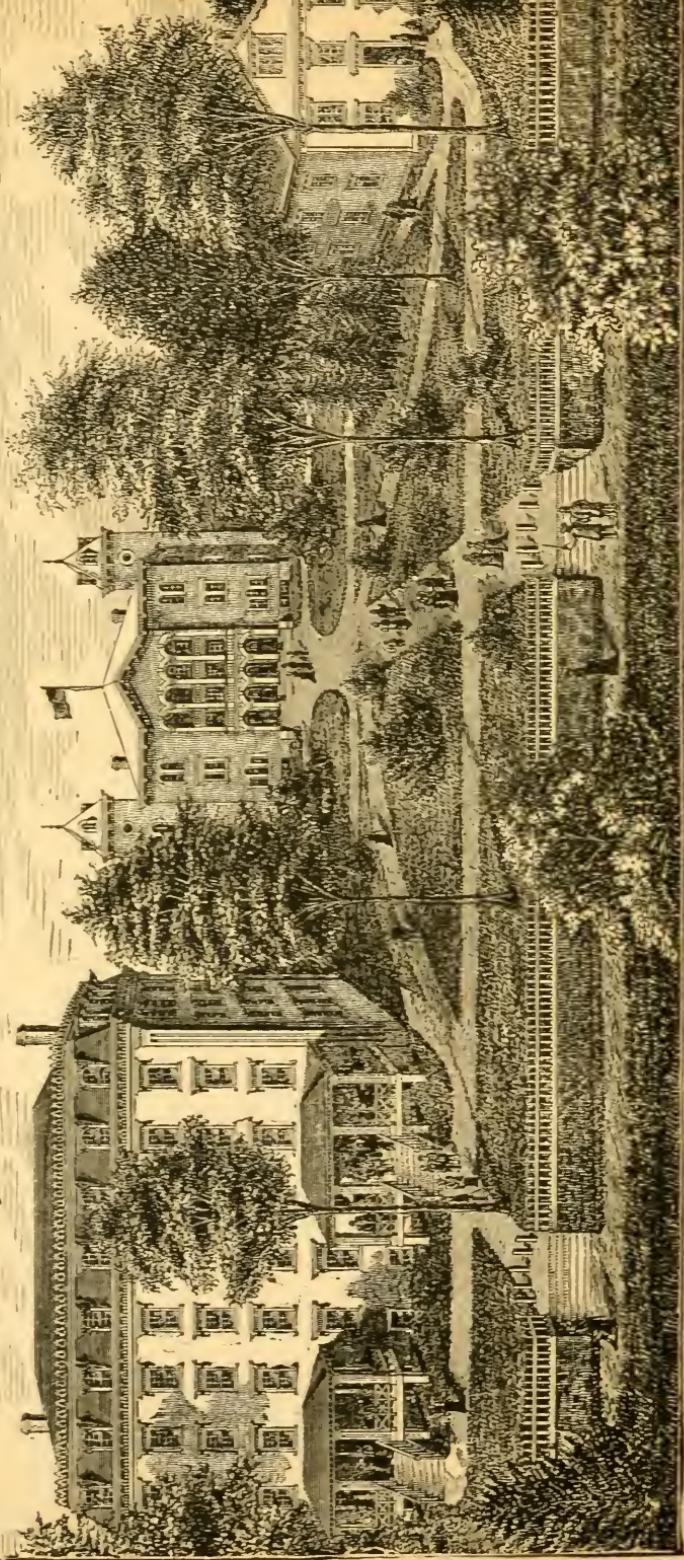
In the year 1802, a few individuals whose names will be found below, procured a charter of incorporation from the General Assembly, for the establishment of a classical school in East Greenwich, to be called the Kent Academy. This was the first successful school of a high order in the State. The following preamble and articles of association were drawn up by the late Hon. Ray Greene, and they certainly indicate a person of brilliant intellect and highly cultivated mental powers:

“EAST GREENWICH, October 8th, 1802.

“ Ethan Clark, William Arnold, Mathewson and Mowry, and Peter Turner, all of East Greenwich, and State of Rhode Island, and Ray Greene, Elihu Greene and Christopher Greene, all of Warwick, anxious to promote the happiness of posterity, and to continue the blessings of a free and equal government, which this Country enjoys in as great a degree as any other nation, and believing that well conducted Seminaries of learning, in which youth may acquire knowledge, with the advantages of places of public worship, to incline their minds to morality and religion, are the most probable means to effect their design—have associated for this (as they consider) laudable purpose, and have purchased a lot of land in East Greenwich, containing one acre and twenty rods, upon which they intend (with the assistance of others that may be equally disposed to promote the good of mankind) to erect a building about sixty feet long and thirty feet wide, two stories high and convenient for the accommodation, and when properly regulated, suitable for the instruction of a considerable number of youth in such branches of education as may be



GREENWICH ACADEMY.





thought most for their advantage. They also please themselves with the idea, that such an institution will be productive of the advantage to East Greenwich and its vicinity of introducing a settled Minister of the Gospel, to preach in the Meeting House, which is now so seldom improved.

"The elevated situation upon which the building is intended to be erected, its vicinity to the lot upon which the Catholic Congregational Society's Meeting House stands, the cheapness of living and ease of accommodating boarders, all conspire to make this place agreeable in a town, the healthful air of which is thought to be exceeded by none. This place being central in this State and possessing so many advantages, will induce many persons to place their children here for education, where they can visit them with convenience, and be frequent spectators of their improvement; to complete the contemplated plan, very considerable expense will be required, much more than is convenient or reasonable for a few to bear; but we flatter ourselves that there are others, who, believing as we do, the dissemination of Literature, information and religion is amongst the first duties of Society, and the most productive of order and good regulations in Republican governments, will become subscribers to this plan, and adding their names to those already mentioned, will lend their assistance to support the Society under the following articles of the association, viz.:

"ARTICLE FIRST. The cost of the land and the buildings to be erected thereon, shall be divided into One Hundred Shares at Thirty Two Dollars each share, and shall be payable Five Dollars on each share, on the first Monday in November, 1802. Ten Dollars on each share on the Twenty-Fifth day of June, 1803, and the sum remaining due on each share to be paid on the Twenty Fifth day of September, 1803. But it shall be in the power of the subscribers to this Institution to suspend or alter the time of paying in the two last installments, provided it be previously done by a vote of a majority, at a meeting of them duly notified.

"SECOND. On the first Monday of November, 1802, the Subscribers shall meet at the tavern of Col. Wm. Arnold in East Greenwich, and pay each one of his first Installments, on the share or shares by him subscribed, and they shall at said meeting appoint a person to receive the Installments, collect the payments, and receipt for the same when paid; they shall also appoint a Committee of Seven Subscribers to represent and conduct the business of the association.

“THIRD. The Committee shall meet from time to time, as they may find necessary; five shall constitute a quorum, the majority of whom present shall govern.

“They shall have power to contract or direct the building to be erected, and order the manner and style of finishing the same; they shall call meetings of the Subscribers at any time they may think necessary, giving due notice thereof; they shall be continued in their appointment until the buildings be erected and the accounts are settled; they shall as soon as may be apply to the Legislature of the State for a Charter of Incorporation, with such powers as may be thought necessary for the security of the property of the Association and the well ordering of the Institution.

“The following articles shall be fundamental as the Constitution thereof:

“FIRST. At all meetings of the Subscribers their Heirs or Assigns, they shall have as many votes as they may hold shares, and may vote by themselves or by proxy duly appointed, by writing under the hand of the person appointing; Sixty shares shall constitute a quorum and the majority present shall govern.

“SECOND. The Trustees of the Academy shall belong to the Association, or any person subscribing and paying a Donation to the amount of Thirty Five Dollars, for the use and promotion thereof, shall be entitled to a vote and eligible to the place of a Trustee.

“*Third.* The Trustees shall be appointed by the Association; they may be chosen annually, and a meeting of the Association shall be instituted for that as for other purposes; but they shall hold their appointment until others shall be chosen in their place.

“We the Subscribers do each one for himself, promise and hereby bind ourselves, our Heirs, Executors and Administrators to pay or cause to be paid unto the before mentioned Ethan, William, Mathewson and Mowry, Peter, Ray, Elihu and Christopher, and their associates, or to the person who may be hereafter appointed agreeably to the foregoing plan of association; the sums as they shall become due on the shares by us subscribed, for the use and purpose of this our Association; and on the event of failure of payment at the time herein stated, we hereby agree to forfeit for the use of the contemplated Institution, all sums of money by us previously paid, and moreover be liable for the full payment of the sums by us subscribed.

“NATHAN WHITING, Secretary.”

NAMES OF THE SUBSCRIBERS.

William Greene, for himself and Ray, 10 shares.	William Collins, 1 share.
Elihu and Christopher Greene, 5 shares.	Samuel West, 1 share.
William Greene, 2 shares.	Jonathan Niles, 1 share,
William Greene, (son of Nathanael), 2 shares.	William Sarle, 1 share.
Benjamin Greene, 2 shares.	Stephen Arnold, 2 shares.
Nathan Greene, 1 share.	Simmons Spencer, 1 share.
Jacob Greene, 1 share.	Thomas Arnold, (Capt.), 1 share.
James Greene, 1 share.	Benjamin Tillinghast, 1 share.
Stephen Greene, 1 share.	Nathan Whiting, 1 share.
Jeremiah Greene, $\frac{1}{2}$ share.	Thomas P. Ives, (Providence), 5 shares.
Joseph Greene and son, $\frac{1}{2}$ share.	John Brown, (Providence), 3 shares.
Stephen Greene, $\frac{1}{4}$ share.	Caleb Wheaton, (Boston), 1 share,
Michael Spink, $\frac{1}{4}$ share.	entered on the Donation list,
Hopkins Cooke, $\frac{1}{4}$ share.	this share being given and trans-
Jonathan Niles, Jr., $\frac{1}{2}$ share.	ferred to the Corporation.
Ebenezer Williams, $\frac{1}{4}$ share.	Samuel G. Arnold and Co., (Provi-
Benjamin Davis, $\frac{1}{4}$ share.	dence), 1 share.
Ethan Clark, 10 shares.	Nicholas Brown, (Providence), 3 shares.
Thomas Tillinghast, 2 shares.	Jabez Bowen, (Providence), 1 share.
William Arnold, 3 shares.	George Gibbs, (Newport), 1 share.
Mathewson and Mowry, 5 shares.	George Champlin, (Newport), 3 shares.
Jonathan Salisbury, 2 shares.	Wm. Greene Spencer, 1 share.
Clarke Brown, 1 share.	Thomas Rice, 1 share.
Oliver Weeks, 1 share.	Duty Arnold, 1 share.
Pardon Tillinghast, 1 share.	Henry Arnold, 1 share.
Walter Spencer, 1 share.	Wanton Casey, 1 share.
Jonathan Andros, 1 share.	Samuel Wright, 1 share.
David Pinniger, 1 share.	John Fry, 1 share.
Peter and Daniel Turner, 2 shares.	William Reynolds, 1 share.
Nicholas R. Gardiner, 1 share.	Thomas A. Howland, 1 share.
Benjamin Howland, 1 share.	Whole number of shares, 99.
Casey Whitford, 1 share.	

Donations.

Nicholas Gardiner, 1 share.	George D. Sweet, of Savannah, 2 shares.
John Cooke, Jr., 1 share.	
Nathaniel R. Greene, 1 share.	Caleb Wheaton, 1 share.
Benjamin Tibbits, 1 share.	

CHARTER OF KENT ACADEMY.

"An Act to Incorporate Certain Persons by the name of The Proprietors of the Kent Academy."

"Whereas, The establishment of Public Institutions for the promotion of Literature and general diffusion of Knowledge, is an object of the highest importance to society, by affording the means to the rising generation of gaining instruction in the principles and practice of virtue, and of acquiring that knowledge and wisdom, which is necessary to qualify them to fill with usefulness and honor the

various stations and offices of life: And whereas an Academy founded at East Greenwich, in the County of Kent, would be highly beneficial to that place, and advantageous to the Government; and whereas a number of persons have undertaken in this design, and have by their committee preferred a petition to this General Assembly, praying that full liberty and power may be granted unto them to found, endow, and govern said Academy, and that they may be incorporated into one body politic, by the name of ‘Proprietors of Kent Academy,’ with all the powers, privileges and franchises necessary for the purposes of said Institution.

“SECTION 1. *Be it therefore enacted by the General Assembly, and by the authority thereof it is enacted,* That William Greene and others, and their successors and assigns, shall be, and hereby are created a corporation and body politic, by the name of the proprietors of the Kent Academy, and by that name they, and their successors and assigns shall and may have perpetual succession, and are by that name made able and capable by law, as a body corporate, to sue and be sued, to plead and be impleaded, to answer and be answered to, to defend and be defended against, in all courts of record, and before all proper judges whatever, in all causes of whatever name, or nature; to have a common seal, which it shall be lawful for them to change or alter from time to time at pleasure; And also to have, take, possess, purchase, acquire or otherwise receive, and hold lands, tenements, hereditaments, and rents in fee simple, for term of lives, years or otherwise, not exceeding twenty-five thousand dollars, in value; and also, goods, chattels, and all other things of whatever nature, kind, or quality soever; of all which they may stand seized, notwithstanding any misnomer of the corporation, or by whatever name, or however imperfectly the same shall be described in any gift, grant, devise, bequest or assignment, provided the true intent of the assignor or benefactor shall be evident: And also, to grant, demise, aliene, lease, use, occupy, manage and improve according to the tenor of the donations and to the purposes, uses and trusts, to which they shall be seized thereof.

“SECTION 2. *And be it further enacted,* That there shall be a meeting of said corporation, at the Academy in East Greenwich, on the third Wednesday of August, 1803, and annually on the said third Wednesday of August forever

thereafter; at which time and place for the better ordering and managing the affairs of said corporation, they shall elect out of their body politic, a President, a Treasurer a Secretary, and a number of Trustees, not less than five, nor more than fifteen; a majority of whom, so elected, shall constitute a quorum, and such other officers as shall be necessary to conduct the business of said corporation. And the President of said corporation shall be ex-officio, a Trustee and President of the board. And the said Trustees shall have power to appoint, from their own body a committee of three, or more if necessary, to whom they may delegate so much of their power as expressed in said charter, as to them shall seem expedient, for the more convenient superintending and managing the affairs of said Academy. And it shall be the duty of the said Trustees to keep a record of their proceedings, which they shall from time to time, cause to be laid before the corporation whenever required. And the officers aforesaid, shall hold and execute their respective offices until others shall be chosen in their stead.

“SECTION 3. And be it further enacted, That the Trustees of said corporation shall have power and authority to elect and appoint the Principal and other Instructors in their various branches of literature; to ascertain and fix their respective salaries, and the price of tuition and incidental expenses; and to remove any Instructor from his or her office for misdemeanor, incapacity or unfaithfulness, and others to elect and appoint in their stead. And the said Trustees, shall have the superintendence and direction of said Academy; and shall have power to make such laws, regulations, and ordinances, with penalties, as to them shall seem meet for the successful instruction and government thereof, not contrary to the laws of this State or the United States; and shall repair the Academy when needful, and may average the expense of said repairs in proportion to the shares, that each proprietor shall possess; and in case any of the proprietors shall refuse or neglect to pay his or her part of such assessments, his or her shares shall be put up at public vendue and sold to the highest bidder, and if any overplus remains, it shall be paid over to each such delinquent or delinquents, who shall thereafter cease to be members of said corporation.”

“SECTION 4. And be it further enacted, That the proprietors of Sixty Shares shall constitute a quorum of said

Corporation; and that each Proprietor shall be entitled to as many votes as the number of shares he possesses, and may vote by himself or proxy, duly appointed under the hand of the person appointing.

“ SECTION 5. *And be it further enacted,* That if at any time of a regular meeting of said Corporation, there should not be a quorum of the members present, the President or in his absence the Secretary shall have power to adjourn said meeting, and shall give at least three days’ notice of said adjournment to said Corporation; and at the meeting adjourned, eight Proprietors, whereof the President, Treasurer, or Secretary to be one, shall constitute a quorum to transact the business.

“ SECTION 6. *And be it further enacted,* That the said Corporation shall and may receive into their body politic, any person being a Proprietor of one or more shares, or who shall make a donation to the use of said Academy to that amount. And that the said Corporation shall have, and there is hereby granted unto them full power to make and ordain such rules, regulations and by-laws, as they shall judge needful, for the better government of the Corporation, and alter and repeal the same; provided such rules, regulations and by-laws be not repugnant to the laws of the State, or the design of the Institution.

“ SECTION 7. *And be it further enacted,* That for the greater encouragement of this Institution of Learning, the estate of this Academy lying and being within this State, shall be exempted from all taxes; and the person of the Principal and other Instructors, during their connection with said Academy, shall be exempted from serving on juries, and from military duty, or impressment.

“ SECTION 8. *And furthermore,* For the establishment of the perpetuity of this Corporation, and in case that any time hereafter any law should be enacted, or any matters done and transacted by this Corporation contrary to law or the tenor of this Charter, it is hereby enacted, ordained and declared that all such laws, acts and doings shall be in themselves null and void; yet the same shall not, in any court of law, or by this Assembly, be adjudged in defeasance or forfeiture of this Charter, but the same shall be and remain inviolate and entire unto the said Corporation in perpetual succession; which said Corporation may at all times forever hereafter, proceed and continue to act, and all their acts conformable to the powers, tenor, true intent

and meaning of this Charter, shall be and remain in full force and validity, the nullity and avoidance of any such illegal acts to the contrary in any wise notwithstanding.

“ SECTION 9. *And be it further enacted,* That the Trustees of said Academy shall have power to call special meetings of the Corporation, whenever they shall think necessary, giving due notice thereof.”

The whole charter is copied for the express purpose of showing how liberal the Legislature was at that early period, in granting a charter so legally strong, and also the wonderful ability of the Hon. Ray Greene, displayed in framing it.

FIRST EXTRACT FROM THE CORPORATION RECORDS OF THE KENT ACADEMY, DATED DECEMBER 7TH, 1803.

“ *Voted,* That the sum of one hundred and thirty eight dollars be paid out of the Treasury to Messrs. Ethan Clark, William Arnold, Richard Mathewson, Earl Mowry, Peter Turner, Ray Greene, Elihu Greene and Christopher Greene upon their executing a conveyance of the lot of land upon which the Academy stands, to the Corporation, in full for the consideration of the deed of conveyance.”

EXTRACT FROM THE RECORDS, AUGUST 31ST, 1804.

“ At a meeting of the Proprietors of Kent Academy, on the 15th of August, 1804, the subscribers were appointed to examine the accounts and bills of the Committee, authorized to superintend the erection of said building, and procure the materials for the same, whereof Richard Mathewson and Stephen Arnold were chosen by them the principal agents—report, that they have carefully examined the accounts and bills, and find no material error in any of them, not sufficient in their opinion to make an alteration.

“ That the building has cost up to the 14th of August, 1804, the sum of \$3,733.55. The subscriptions received and materials up to said date, amount to \$3,702.6,5 mills; balance due Richard Mathewson at same time \$31.49,5 mills, reference had to their statement on pages four and five, all of which we submit to the Proprietors.

“ WILLIAM GREENE,
WANTON CASEY,
WILLIAM GREENE SPENCER.”

EXTRACT FROM THE RECORDS OCTOBER 6TH, 1804.

"It is voted and resolved, That the Trustees shall have full power and authority, to control and appropriate the funds of this Corporation for the use, benefit, and improvement of the Academy; and principally to the following purposes, namely—for the fencing of the Academy grounds, and setting out trees thereon, procuring step-stones for the doors, and necessary and suitable furniture and finishing for all parts of the Academy. And they shall also have power to apply the funds of the Corporation to the purchase of a bell, Maps, a pair of Globes, and such useful Books as they may judge proper for establishing a Library, which shall be under the regulations hereafter to be made by the Corporation."

The maps and globes were splendid articles, and were imported from Europe. The maps were on a large scale, four by five feet and elegantly mounted, and the twenty-four inch globes were the best that could be procured. The bell, then the only one in the village was a very fine toned one, and remained in the belfry until the Academy became the property of the Providence Conference, when, being cracked, it was replaced by the one now in the south tower of the Greenwich Academy.

The first person who had charge of the Academy as principal was Abner Alden, A. M. He was a man of superior qualifications as a teacher, and succeeded in establishing an excellent school. After conducting the school for several years, with unusual success, he suddenly left the charge of the Academy, and conducted another school at Bristol. Mr. Alden was a man of high literary attainments, and was the author of a spelling book and a reader, both standard works, and used in all the schools in Rhode Island for a number of years.

Mr. Alden's assistant was Mr. Jeremiah Chadsey, of Wickford, who was one of the best mathematicians at that time, and was employed to make the calculations for a nautical almanac.

Joseph L. Tillinghast succeeded Mr. Alden and continued as principal until 1811, when Aaron Putnam took charge of the Academy. Mr. Putnam left the school in the year 1812, and was succeeded by the Rev. Ezekiel Rich.

Mr. Rich continued the school until July, 1814, as it appears from the Trustees' records in the following extract:

“ Ethan Clark, Esq., agreeable to his appointment at the last meeting, made his report verbally—that he had called on the Rev. Mr. Rich at two several times and requested to know his wishes respecting his continuing as preceptor in Kent Academy and how long; to which Mr. Rich had given him his ideas and observations in writing, which is presented to this meeting directed to the Trustees of the Kent Academy under cover of seal, which on perusal, it appeared that Mr. Rich intended leaving the Academy on the first day of July next.”

“ *Voted*, That, that part of Mr. Rich’s letter above referred to, wherein he states his intention to leave Kent Academy on the first day of July next, is very acceptable to this board.”

The next who took charge of the Academy was Mr. Jonas Underwood, in the year 1816.

EXTRACT FROM THE RECORDS OF THE YEAR 1816.

“ *Voted and Resolved*, That Samuel King and Franklin Greene be, and they are hereby appointed and empowered a Committee to obtain and agree with a Preceptor for said Academy on such terms and conditions as they may think proper, not involving said Institution or the Proprietors in any expense unless they send to school.

“ And it is hereby recommended to said Committee, not to engage any one for a longer time than until —— unless he should be fully approved of by the Board of Trustees, but that they advertise for a Preceptor, to take charge of said Academy at the expiration of the term which they may agree, and that a man with a family will be preferred.”

Who was Mr. Underwood’s successor does not appear from the records, but we presume, from the following extract of the year 1818, that it was a Mr. Northup:

“ *Voted and Resolved*, That a Committee of three, consisting of the following persons, be appointed: Samuel King, Wanton Casey, and Franklin Greene.

“ *Resolved*, That to the Committee our authority for the following purposes be delegated, and that they be authorized and requested to act to the following effect:

“ *First*, That the said Committee instruct the Treasurer, and unite with him their exertions, that the Academy be kept in good repair, and that in case of injury the same be repaired at the expense of the person causing the injury.

"Second, That the Committee, collectively and individually attend at least once in the week at the Academy, and if necessary give the Preceptor the friendly and candid advice respecting the government and instruction of the Academy.

"Third, That the said Committee arrange without delay for a successor to Mr. Northup, on any terms which they may think beneficial to the Institution, and not involving the Academy in expense, and the said Committee regulate if necessary, the rates of tuition.

"Resolved, That the Rev. Daniel Waldo be requested to call occasionally at the Academy, to afford to the scholars of the Institution such advice and instruction as his duty as a Clergyman, and parental kindness may dictate.

"Resolved, That whereas, in the year 1815, the Trustees of the Academy placed that Institution under the care of the Rev. Mr. Waldo, subject to a yearly rent, and it was soon after discovered that Mr. Waldo could not consistently with his arrangements with the Missionary Society, preside over the same, and that he ceased to preside over the Academy, we agree that all claim on Mr. Waldo for the rent of the Academy be cancelled, and the same be rendered null and void.

"Resolved, That the Treasurer be requested to discontinue his application to Mr. Jonas Underwood for rent of the Academy and that all claims for rent of the same since 1815, be cancelled and relinquished."

Thus far it appears that the institution has not been of any pecuniary benefit to the Proprietors, but rather a constant bill of expense in the form of taxes on the shares for repairs, although it seems from the following extract in the year 1820, the officers' salaries could not have been very large :

"Resolved, That the Secretary's account for the sum of Three Dollars be paid to him for recording the proceedings of the Trustees from the founding of the Institution to 1820."

Only three dollars for eighteen years of service.

When I first examined the Trustees' records, several leaves of the book were absent. Afterwards they were found, which will account for the discrepancy of the dates.

EXTRACT FROM OLD RECORD OF 1805.

“*Voted*, (upon application of sundry persons), That Mr. Harrington have liberty to teach a Singing School in the Academy every Saturday evening, Sunday and Sunday evening, for the term of one Quarter, commencing at this time, and that the Hall upon the lower floor be assigned for that purpose, to be under the particular care and superintendence of the Preceptor, Mr. Alden.

“*Voted*, That Mr. Richard Mathewson, the Treasurer, be requested to procure immediately a tin stove pipe of sufficient length for an iron stove, to be placed in the middle of the Northwest room, upon the lower floor of the Academy, and to lead into the Chimney in the same room, and that he charge the amount thereof to the Academy, and that he also be requested to attend to the placing of the stove, as above, as soon as may be, and that he call upon Mr. William Greene for the stove, having borrowed it of him, for this winter, for that purpose.”

April 15th, 1805. “*Voted*, That William Greene be directed to purchase a set of twenty four inch globes, for the use of the Academy, and that he call upon the Treasurer for the amount of the same.”

August 24th, 1805. “*Voted*, That Mr. Alden be requested to open the upper Hall in the Academy, to be used by Mr. Carpentier, for the purpose of a dancing school, to be kept on Saturdays only, he the said Carpentier paying to the Treasurer of the Corporation fifty cents a quarter, for each scholar for the use of the Hall.”

It appears that the Trustees were very willing that the Academy should be used for a dancing school, but not for religious meetings, as the following entry will show:

December 26th, 1805. “Application having been made to this meeting by Mr. Barney Greene for liberty to assemble in the Academy, during the cold weather of the present winter for the purpose of Public Worship,

“*Voted*, That in the opinion of the board they are not authorized by the Charter of the Institution to give such liberty.”

This shows how far bigotry will carry some people. Here was a request from a religious society for permission to hold meetings in the Academy on days when it was not used for any other purpose, yet the application was rejected

under the pretext that the charter of the institution would not allow it.

"Application also having been made by Mr. Nathan Whiting (at the same meeting of the Trustees) in behalf of Mr. Charles Miller that he have liberty to teach a Singing School in the Academy for one Quarter.

"*Voted*, That Mr. Charles Miller have liberty to teach a Singing School during said term in the Academy, provided such school shall not interfere with Mr. Alden's school hours, and also provided that Mr. Alden will superintend the said school as respects the building, to see that order be observed and that no damage be done to the House, and in case of any damage being done, that Mr. Miller be accountable."

At a meeting of the Board of Trustees of Kent Academy, convened on the 30th day of October, 1807, by order of the President of the Board, in consequence of a letter from Mr. Abner Alden dated the 24th of October, 1807, directed to the Trustees of Kent Academy, intimating his intention to leave the Academy and relinquish his place as preceptor thereof, it was

"*Resolved*, That Ethan Clark, Esq., Mr. Stephen Arnold and William Greene, be appointed a committee to take into consideration the subject matter of Mr. Alden's letter, and that they agree with Mr. Alden or such other person as they may think proper, to take charge of the Academy as Preceptor thereof, after the expiration of the present Quarter, provided that Mr. Alden shall conclude to leave the Academy at that time, as contemplated by his letter."

December 4th, 1807. "The committee who were to report further upon Mr. Alden's answer, whether he would continue in the Academy and how long, offer the following report:

"The committee above referred to, have received Mr. Alden's verbal answer, that he will continue as Preceptor of the Academy, until the 25th of March next, when he expects to leave the town, and expects the Trustees to be governed accordingly."

January 22d, 1808, "*Resolved*, That whereas Mr. Alden's last communication to the Trustees (through their committee) intimating his intention to leave this Town, and relinquish his place as Preceptor of the Academy was verbal, and they have since had no written communication informing his intention, therefore resolved, that the Clerk be

requested to write to Mr. Alden, and request his final determination in writing by two o'clock to-morrow P. M.

Resolved, That the following be rates of Tuition for the Quarter commencing the 21st of March, 1808:

"Reading and Spelling....	\$2 00	Latin and Greek Languages..	\$3 00
Reading, Writing and Spelling.	2 25	Logic and Criticism.....	3 00
Arithmetic with Book-Keep-		The principles of Astronomy	
ing.....	2 50	and Geography with the use	
English Grammar.....	3 00	of the Globes.....	3 50
Composition and Speaking....	3 00		

"And it is understood that the Fifty Cents upon each Scholar who shall study Astronomy and Geography, shall be for the use of the Globes, and shall be collected by the Preceptor and paid to the Society's Treasurer, and that the above shall be the rates of Tuition until further directions from the Trustees."

April, 1822. "It having been represented to this meeting that Nathan Whiting, Esq., offers to take charge of Kent Academy,

Voted, That Nathan Whiting be, and he is hereby appointed Preceptor of Kent Academy on the following terms; said Whiting is to have the use of the Academy, free of rent, he keeping the same in repair, with the liberty of fixing his own rates of tuition, one month's Notice previous to the expiration of a quarter shall be given in writing by the Trustees before the removal of Mr. Whiting, and one month's Notice previous to the expiration of a quarter shall be given in writing by Mr. Whiting to the Trustees before he shall be at liberty to relinquish the Preceptorship; the Academy to be opened on Monday the 6th of June."

Many of our readers in East Greenwich will remember this school of Mr. Whiting's. There has never been a school there before or since where the scholars enjoyed such perfect happiness as they did under the administration of Mr. Whiting. Although he was a fine classical scholar, possessing an abundance of general knowledge himself, he had very little faculty to communicate it to others. Being rather absent-minded and very unwilling to punish disobedience or neglect, unfair advantage of these failings was taken and enjoyed supremely. Occasionally on pleasant summer afternoons, pupils were allowed, (during school hours), to sit on the front steps of the Academy, under the pretence of studying in the open air, where they would amuse themselves in composing satirical poetry on their

teacher's eccentricities, and squibs on each other; (and really some of that poetry was worth preserving, for although most of it was doggerel, a great deal worse has been published and sold). Yet in spite of all this, some learned more in certain branches of knowledge during Mr. Whiting's administration than ever before, particularly geography and general knowledge of the world. Previous to this all the information acquired was from "Morse's Geography;" which was committed to memory and then recited, but Mr. Whiting taught by using the atlas, and demonstration with the "terrestrial globe."

If space would permit, I should like to dilate still further on Mr. Whiting's natural ability as a teacher, as he was always ready to answer any question with a satisfactory explanation. It is true our ideas did not "shoot" much, according to the common acceptation of the term, but we gained a large share of animal spirits and bodily health.

The Rev. Charles Henry Alden (nephew of Abner Alden, the first preceptor) succeeded Mr. Whitney in the year 1823. The following rates of tuition, while he was preceptor, were fixed by the Trustees, per quarter :

"Reading, Writing and Spell-	Composition and Speaking....\$3 50
ing.....\$2 50	Mathematics, Logic, Geogra-
Arithmetic, English Grammar	phy, Astronomy..... 4 00
and Book-Keeping..... 3 00	Latin and Greek..... 5 00

According to this, the price of tuition had not increased much during twenty years.

From the records, May, 1824: "The members of King Solomon's Lodge (Masons) made application to the Trustees for two rooms in the Academy to be by them occupied for the accommodation of the said lodge, and to know the best terms upon which they can have it.

"*Resolved*, That (if said Lodge assent thereto) they may have the exclusive privilege to occupy the South-West Chamber in said building, and occasionally may occupy the Hall Chamber, whenever they may desire the same for their public Meetings, for which privileges they are to pay the Treasurer of this Institution the sum of Five Dollars yearly, so long as they shall occupy the same, and if the Lodge choose to put Venetian blinds to the windows of said Chamber, they shall be remunerated that expense out of the rents to be by them paid. Said lodge are to keep the part of the building they use in repair, and if those rooms shall hereafter be needed for the accommodations of the school,

the lodge is to deliver up the same at any time after being duly notified thereof by the Trustees aforesaid, without charging the Academy with any expense for blinds, or repairs made farther than the same shall have been paid for by the rents."

The Rev. Charles Henry Alden was preceptor until May, 1825, when the Rev. Mr. Coleman took charge of the Academy for one year, and was succeeded by Christopher Robinson, May, 1826.

From 1825 to 1820 there is no record, but in December, 1831, a special meeting was called and the following minutes were entered on the record book :

" December 7th, 1831. Wanton Casey, Esq., in the Chair.
Whereas, An application was made to the Trustees, by Mr. Pennel Corbett, of Bristol, R. I. to take the Preceptorship of said Academy upon such terms as might be agreed upon between the Trustees and the said Corbett.

" *Resolved*, That the said Pennel Corbett, be and he hereby is constituted and appointed Preceptor thereof, and that he commence his school, for the First Quarter, on Monday, December 12th, and it was further resolved by said Trustees that the said Preceptor have said Academy free of rent for the first Quarter, and if he should remain longer as Preceptor thereof, that he shall pay to the Treasurer of said Corporation the sum of \$20.00 per year, or Five Dollars per Quarter for each and every Quarter afterward."

Mr. Corbett left the institution November, 1832, and Mr. Christopher Robinson took charge of it as preceptor in December, 1832, at the request of some of the Trustees, and continued it until March, 1833.

" At a special meeting of the Trustees, November 26th, 1832, Wanton Casey, Esq., being called to the Chair, a communication from Professor George W. Greene was received and read, proposing to take the Preceptorship of the Academy, and wishing sundry repairs to be made."

It appears by the records that Professor Greene soon after abandoned the plan he had formed for establishing a school of a high order, and returned to Europe, where he resided for seventeen years, ten as United States Consul at Rome. Professor Greene, after his second return from Europe, was appointed teacher of modern languages in Brown University, which he retained for several years, and then received the appointment of Lecturer of

United States History at Cornell University, which he retained as long as his health would admit. He is now living in retirement at East Greenwich, still engaged in literary pursuits, and where he has written and published a number of the most valuable and interesting books on American history.

The next preceptor was Joseph Harrington, who took charge of the institution in the year 1833, and held it one year. He was succeeded by Joshua O. Coburn, who took possession March 17th, 1834, and left April 4th, 1835.

August, 1835. · “ *Whereas*, An application having been made by Thomas P. Rodman, of Newport, to the present Board of Trustees, to become a Teacher in the Academy, and having produced such testimonials of his qualifications as were necessary to said board, it is therefore resolved that the said Thomas P. Rodman be, and he is hereby appointed Preceptor of the said Institution.”

Mr. Rodman remained only one year, and it appears from the records of September, 1836, that Mr. Coburn was reinstated:

“ Daniel Greene and John P. Roberts, who were at a previous meeting of said Trustees appointed a Committee to confer with Mr. Joshua O. Coburn, and agree with him to take the Preceptorship of said Academy, made a verbal report as follows: that said Coburn would take said institution, provided he could be insured the sum of \$600.00 per annum.

“ Said Trustees, considering the importance of having a good instructor for said Academy, agree to accept of said offer, and the said Joshua O. Coburn is hereby appointed Preceptor of the same, and the said Trustees (present) agree personally to make up the deficiency, if any, in said school, so that the said Coburn shall receive said sum of \$600.00 yearly.”

Mr. Coburn was the last preceptor under the old administration.

About this time, Mr. Thomas J. Johnson, of East Greenwich, made an effort to buy up the shares of the institution, for the purpose of establishing a school of a higher order than had existed here for some time previous, under the patronage and control of the Methodist society; but as he was unable to purchase shares enough to possess a controlling influence, the project was abandoned and the Academy

passed into other hands. The new proprietors not meeting with the success they anticipated, in the year 1839 sold the institution to the Rev. Daniel G. Allen, A. M., a graduate of Middleton College.

Mr. Allen in the month of August following repaired the building thoroughly, and commenced a school under the new system of instruction and government in September, with Mr. Joshua Newhall, A. M., as assistant. He commenced the first term with thirty-five students, and during his management the number of students increased to above ninety. He had a very prosperous school for two years, when he sold the establishment to the Providence Conference of the Methodist Episcopal Church.

We have been informed that Mr. Allen sacrificed much care, labor, and expense over and above the income of the establishment, to secure the permanancy of the school in this place. At the time he commenced his school, it will be remembered that business of all kinds was entirely prostrated here. However, his resolute will prevailed, and he has witnessed what no one expected when he commenced, the establishment of an institution that is an honor to our village and State.

Soon after the Academy was transferred to the Providence Conference, a new charter was obtained from the Legislature which also holds the charter of the old Kent Academy, and the name of the institution was changed to Providence Conference Seminary. Under the new organization the Rev. Benjamin F. Teft, A. M., was appointed principal, Daniel G. Allen and Joshua Newhall, assistant teachers, and Miss Lavinia Livermore, preceptress. Soon after this Mr. Teft called to his assistance a new set of teachers, a part of whom were never engaged in the school.

The institution, however, prospered, but at the commencement of the second year Mr. Teft unexpectedly disappeared from the faculty, the office of principal devolving upon a substitute. The Rev. George F. Pool was appointed to fill the vacancy, and under his administration the academic year was concluded with only seven students. Discouraged at this ruinous prospect the Trustees leased the Seminary to the Rev. Daniel G. Allen, and he again called Mr. Newhall to his assistance. Miss Jemima Brewer was appointed preceptress. At the expiration of the year Mr. Allen gave up the school and the Trustees employed the Rev. George B. Cone, A. M., who commenced the fourth year with prospects of success.

As the number of students increased from term to term, and it was becoming difficult to procure suitable accommodation, it was finally resolved to erect a boarding-house. A building, three stories in height, and of sufficient dimensions to accommodate about one hundred students was erected, with suitable reception and dining-rooms.

Mr. Cone had for assistants, Simon G. Waterhouse, Rev. Samuel C. Brown, Charles Hazard and Edward Harlow. Miss Brewer was appointed preceptress, and afterwards Miss E. A. Adams.

Mr. Cone was succeeded by the Rev. William R. Bagnall, A. M., as principal, and Miss Mary Whitney, preceptress. Mr. Bagnall had charge of the institution one year, and was succeeded by the Rev. Robert Allyne, A. M., (1853).

Mr. Allyne was the most valuable acquisition the Seminary had ever received. During his administration, and mostly through his efforts and perseverance, the present elegant and commodious Students' Hall was erected. It contains, conveniently arranged, principal's office, reception room, reading room, museum, recitation rooms, music rooms, and on the third floor is an elegant chapel, containing one of the largest organs in the State.

As the limits of this work will not permit a further extension of this subject we will bring it to a close, but if this history should reach a second edition, this and several other subjects will be further elaborated, as the material for it is ample.

From the first Catalogue issued in 1840, we give the list of the Faculty and a few general remarks:-

"(1840.)

TEACHERS.

Rev. DANIEL G. ALLEN, *Principal.*

J. NEWHALL, A. B.,

Languages and Mathematics.

Miss LUCY G. ELDRIDGE, *Preceptress.*

Miss HANNAH C. ELDRIDGE,

Drawing and Painting.

Miss ANNA S. BURGE,

Teacher of Music."

"GENERAL REMARKS, (1840). The Academy went into operation under the direction of the present teachers, in September last; since which time it has enjoyed an unexpected share of Public Patronage. As the Institution has never possessed the advantages of a Library, Philosophical Apparatus and such other means of instruction, it cannot be expected, under its present entirely new organization, immediately to avail itself of them. Until its means shall enable its friends to procure apparatus, diagrams and familiar illustrations must take the place of experiments, and a wish to retain and increase the patronage the Academy now enjoys, is, it is presumed, a sufficient guaranty that the instruction given to the scholars will be thorough and practical."

The list of the Faculty as taken from the last Catalogue, is as follows :

"(1877.)

FACULTY.

Rev. FRANCIS D. BLAKESLIE, A. M.,

Principal and Professor of Moral Science and History.

JOSEPH EASTMAN, A. M.,

Latin and Greek.

ROLAND S. KEYSER, A. M.,

Natural Science and Mathematics.

JOSEPH HASTINGS, JR.,

Director of Music.

JOHN W. DERSHIMER,

Commercial Department.

SAMUEL R. KELLY,

Elocution.

Mrs. MARY F. C. EDIE, Preceptress,

English Literature, German and French.

Mrs. AUGUSTA M. BLAKESLIE, A. M.,

Mental Science and English Branches.

Miss CARRIE F. DAVIS,

Vocal Culture.

Miss ADDIE L. MAKINSTER,

Drawing and Painting.

Miss ELLA MINNETTE KENNY,
Piano.

Miss SARAH E. ARNOLD,
Harmony.

Mrs. JULIA A. MOSHER,
Matron."

The reader will see there is vast difference in the school in 1840, with only five teachers and a few branches of study, to 1877 with its twelve teachers and numerous branches of knowledge.

This institution was the first school of the kind in the State, and has continued to the present time without the interruption of a single year. From its founding to the year 1839 it was conducted as a stock Academy. It then passed for a short time into private hands, but upon the organization of the Providence Conference of the Methodist Episcopal Church in 1840, the school became the property of the Conference by purchase.

The design of the school is to furnish the best possible facilities for thorough culture in all departments of academic instruction under religious influences. Although under the control of a single denomination, the religious teaching is non-sectarian, and frequently the majority of the students are from other than Methodist families.

The Academy grounds contain five acres, giving an ample play-ground, and a lawn beautifully laid out and ornamented with trees and shrubbery. Upon these grounds stands the Boarding Hall, the Windsor House—where most of the faculty reside, and the Academy. The Academy building is a tasteful, substantial structure, and is believed to be unsurpassed by any institution of the same grade. It contains ample and commodious recitation rooms, besides parlor, office, library, reading-room, cabinet, and one of the finest seminary chapels in New England. The buildings throughout are warmed with steam and lighted with gas, rendering the premises comparatively safe from fire. The Academy Library contains about three thousand volumes. The cabinet of geological and mineralogical specimens, and the Museum illustrating the history, habits and customs of various nations, embrace about three thousand specimens, and are rarely surpassed in variety and completeness. Members of the school also have access to the excellent

Free Public Library of the town, which is but a few rods from the Academy grounds.

The institution owns a good philosophical and chemical apparatus, a stereopticon, a set of English astronomical slides showing the various real and apparent motions of the heavenly bodies, a French eudiometer, a powerful electric machine, with a twenty-four inch plate, Wightman's gasometer, and a fine set of gas bags, to be used with the Drummond light. The institution awards four diplomas—one to each graduate on liberal learning, one to those completing the musical course, one to the commercial graduates, and one to graduates in art.

Arrangements are made with the State military authorities by which those students wishing to become familiar with the military drill can have the daily use of arms and the State's armory, located just across the street from the Academy. A proficient officer gives instruction.

The college preparatory course embraces thorough instruction and drill in the studies required for admission to college. It is designed to prepare students to enter any American college or university. The classical graduating course is as comprehensive and thorough as that of any seminary or female college. Gentlemen, as well as ladies, who may wish to take a systematic academic course, can pursue this to graduation, and receive a diploma. In the scientific department most of the branches are taught which are comprised in the corresponding department of a collegiate course. The courses of instruction in the musical, oratorical and commercial departments are very thorough and exhaustive.

MUSICAL INSTITUTE.

The general supervision of this important department has been committed to Dr. Eben Tourjée, Director of the celebrated New England Conservatory of Music, at Boston, whose high reputation gives satisfactory assurance of its excellence in every respect. It is designed to afford superior advantages for pursuing the study of music, both as a science and an art. An acquaintance with music, to some extent at least, has now become a necessary element of education.

We will close this chapter by giving the names of all the principals who have had the government of the Kent

Academy, the Providence Conference Seminary, and the Greenwich Academy:

1802—Abner Alden, A. M.....	1808.
1808—Joseph L. Tillinghast, A. M.....	1811.
1811—Aaron Putnam, A. M.....	1812.
1812—Ezekiel Rich, A. M.....	1815.
1815—James Underwood, A. M.....	1817.
1817—Rev. Daniel Waldo, A. M., died at the age of 104.....	1818.
1818—Benjamin F. Allen, A. M.....	1822.
1822—Nathan Whiting, A. M.....	1823.
1823—Charles H. Alden, A. M.....	1825.
1825—Rev. Ebenezer Coleman, A. M.....	1826.
1826—Christopher Robinson, A. M.....	1829.
1829—Rev. Henry Edes, A. M.....	1831.
1831—Pennel Corbett, A. M.....	1832.
1832—Christopher Robinson, A. M.....	1833.
1833—George W. Greene, A. M.....	1834.
1834—Joseph Harrington, A. M.....	1834.
1834—Joshua O. Coburn, A. M.....	1835.
1835—Thomas P. Rodman, A. M.....	1836.
1836—Joshua O. Coburn, A. M.....	1838.
1838—Rev. James Richardson, A. M.....	1839.
1839—Rev. Daniel G. Allen.....	1841.
1841—Rev. Benjamin F. Teft, D. D., LL. D	1842.
1842—Rev. George F. Pool, A. B.....	1843.
1843—Rev. Daniel G. Allen.....	1844.
1844—George B. Cone, A. M.....	1847.
1847—Rev. William Bagnall, A. M.....	1848.
1848—Rev. Robert Allyne, D. D.....	1854.
1854—Rev. George W. Quereau, D. D.....	1858.
1858—Rev. Micah J. Talbot, A. M.....	1862.
1862—Rev. Bernce D. Ames	1864.
1864—Rev. James T. Edwards, A. M.....	1870.
1871—Rev. David H. Ela, A. M.	
1873—Rev. Francis D. Blakeslie, A. M., present Principal.	

CHAPTER XVI.

THE REBELLION—LADIES' SOLDIERS' AID SOCIETY.

I AM indebted to Mrs. William N. Sherman, the accomplished wife of the editor of the *Pendulum*, for the following elaborate and interesting history of this Society, which furnished such important and absolutely necessary assistance to our soldiers in the field and camp, and afterwards to the destitute "Freed people." Mrs. Sherman was secretary of the "Greenwich Ladies' Soldiers' and Freed-men's Aid Societies," and cheerfully gave her time, means and efforts, to sustain these societies as long as they were required.

LOYALTY AND PATRIOTISM OF THE LADIES.

In May, 1861, or soon after the fall of Sumpter, the loyalty and patriotism of the ladies in East Greenwich was aroused. A meeting was called through *The Rhode Island Pendulum*, and work commenced for the soldiers. It was considered unnecessary at that time to organize a society as a speedy settlement of the unhappy difficulties which threatened our beloved country was anticipated. It was, however, deemed essential that a village treasurer should be appointed. Mrs. William N. Sherman received this appointment, and the contributions for the benefit of the Greenwich soldiers were placed in her hands. It was voted that a subscription paper be circulated with the following heading:

"Several ladies feeling the importance of thoroughly furnishing our volunteers with such articles that are not provided, and which will be needed by them while away from

home, we call upon the patriotic and benevolent to aid them, by contributions in money."

The sum subscribed on this paper was \$93.25. A concert by amateur performers, conducted by Dr. Eben Tourjée for the same object was held. Mrs Eben Tourjée and Miss Anna Henshaw were the leading soloists. One of Chickering's pianos was kindly loaned for the occasion by Daniel H. Greene, M. D. The avails of the concert were \$51.68, making the whole sum received by the treasurer \$144.93. Although no society was formed, ladies from all the religious denominations coöperated and harmoniously labored for the general cause.

After the terrible battle of Bull Run in July, 1861, which sent such a thrill of agony throughout the nation, the ladies desiring to know especially the condition of the Kentish Guards, commissioned the treasurer to write a letter of inquiry. We copy a portion of Chaplain T. C. Jameson's reply:

“CAMP CLARK, July 30th, 1861.

“*My Dear Mrs. Sherman:*

“Through want of time and great fatigue, it has not been possible for me to answer sooner your kind note. A thousand thanks for the interest which you manifest in our brave men who are now suffering so much from the fatigue and excitement of the recent and terrible battle. May God reward both you and your associates a thousand fold. I have consulted freely with the captain of the East Greenwich company and others, and beg leave to suggest that you can aid our men (and soldiers more worthy of aid never carried musket nor drew sword) very much; first, by using your influence to have some ice sent to us as soon as possible. In this hot climate, and in our exhausted and half sick condition this article is really quite indispensable, and unfortunately our supply is entirely exhausted, and we are suffering in consequence. Second, the men are not able to carry writing materials, and a supply of these placed in the hands of the captain for gradual and judicious distribution, would be an excellent use of a small portion of the money. Third, I shall like very much to have a small and carefully selected company library, of from fifty to a hundred appropriate miscellaneous and moral books, to be placed in the care of responsible officers and *loaned* at proper times, and for a few days at a time to the men. No more acceptable use than this can be made of a portion of

the money. Fourth, the men are required to purchase for themselves materials for cleaning their guns and other equipments; in our exposed condition this is a matter of much importance, and involving more expense than most persons are aware of. If you will authorize a small portion of the money for this purpose, it will be of real service, and confer a favor upon us all. With renewed thanks to yourself and the other ladies who are thinking so kindly and generously of us in our isolated and exposed condition,

"I remain, very affectionately and gratefully, yours,
T. C. JAMESON."

In August a letter containing the following extract was received from one of the officers of Company H, Second Regiment Rhode Island Volunteers, requesting the ladies "to send at once all the money which had been collected for them, as a majority of the men are entirely destitute of money, and are unable to procure the most common necessities of life, (some might call them luxuries), such as tobacco, pipes and matches." As only about twenty dollars remained of the money to which reference was made, the ladies decided that the sum to which each member of the company would be entitled would be so small, that its appropriation for *yarn* with which to knit them stockings would be a more permanent good, therefore voted not to accede to the request. The money received had been appropriated thus far to the Kentish Guards. Twenty-five dollars were sent to the Rev. T. C. Jameson, chaplain of the regiment, before it left the State, to be used as occasion required for the benefit of Company H, Second Regiment Rhode Island Volunteers.

Mr. Jameson was desired to consider particularly the necessities of the sick in dispensing the funds entrusted to his keeping, in part payment for the India-rubber overcoats, in the purchase of articles for their pocket-cases, and for ice, especially for this company.

Extracts from another Document:

"CAMP BRIGHTWOOD, October 22d, 1861,
COMPANY H, SECOND REGIMENT, R. I. V. }

"To the Treasurer of the East Greenwich Volunteer Association:

"Whereas, It is generally understood that our friends in East Greenwich, Rhode Island, have at various times since

the commencement of the present unhappy struggle, contributed sundry sums of money for our comfort and benefit,

"Therefore, We, the undersigned, non-commissioned officers and privates of Company H, Second Regiment Rhode Island Volunteers, respectfully request the custodian of said sums of money to transmit the same to our commissioned officers, to be expended for our benefit, as they know our wants better than any one else, and we have the utmost confidence in their integrity."

To this were attached sixty-six names. The ladies in their associated capacity again voted not to acquiesce. Subsequent events proved the wisdom of their decision, as their only desire was to benefit the soldiers.

Extracts from Chaplain T. C. Jameson's Letter in answer to one of Inquiry:

"CAMP BRIGHTWOOD, November 22d, 1861.

"Mrs. W. N. Sherman:

"Dear Madam—I thank you for your letter of the 19th, and for the copy of the camp correspondence. I had heard nothing of the affair before, and was not only surprised, but mortified and grieved that you and your associates should have been annoyed by such communications, and that your protracted labors of kindness for us should have met with so thankless a return. For myself, I care but little. I learned long since that the servants of Jehovah are sent on many a thankless errand, and that they must not turn back on account of the ingratitude and selfishness of wicked men. It is enough for the servant to be as his Lord, and we must consider Him who endured such contradiction of sinners against himself, lest we be wearied and faint in our minds. The sentiment of the strange letter received by your association is strangely prevalent in the army! Intemperance, profanity, the use of tobacco and the unrestrained indulgence of the appetites are looked upon as rather soldierly virtues. By too many the proprieties of life, the rights of private property, good manners, the improvement of the mind, the Sabbath, and religion itself is ignored. Tobacco, cards and whiskey must be had, and they can be transported, but as for books and worship, and religion, and war and the army, there is no time and place for them. Among it all there is but one thing for us, and that is to work on patiently as did our Master. Before I

left, you doubtless remember that twenty-five dollars were sent to me by your Society, to be used for books or in any other way which might seem desirable for the good of the company. In such way as I believe to be in strict accordance with your wishes, I have expended nearly one-half of that sum, and the rest still remains in my hands. I have repeatedly urged Captain Brown to take and use it as he thought best. This he has declined doing, and at the same time assuring me that he would watch, and when he found any thing to be needed by the men would call for the whole or part, as the case might be. I will still hold it in the same way, or return it to you as you may direct. I am not willing to have any agency in the use of it as is indicated by the letter which you received.

"And now allow me to caution the ladies against regarding this ungenerous exhibition as a specimen of the feeling of the whole regiment. On the contrary there are hundreds who appreciate, and will ever be grateful for the affectionate and constant interest which the ladies of East Greenwich, and the whole of Rhode Island have taken in our welfare. We have been cheered and benefited in every way by the almost numberless acts of kindness received from our friends at home. The position of chaplain is indeed, as you perceive, one of no ordinary difficulty; the wisdom of the serpent needs to be united with the harmlessness of the dove in the highest degree. Some have been so annoyed as to be compelled to give up the work in despair; others are toiling on amidst almost insuperable difficulties. My situation has never been so bad as either of these. By most of the officers and men, I have ever been treated with the greatest respect, and every facility for usefulness guaranteed to me. In the meanwhile, let the ladies not be weary in well-doing, for in due season they will reap if they faint not.

"Very truly,

"T. C. JAMESON."

"P. S. If you see Mr. Dodge again, remember me to him most kindly, and be assured that we shall ever regard any favor which the ladies may show to him, or any of our sick and wounded as a great kindness to us all. T. C. J."

At a regular meeting which was held December 6th, 1861, it was proposed by Mrs. Rev. Dr. Crane, that a society be formed, and known as the "Ladies' Soldiers' Aid So-

society." This proposition was seconded by Mrs. Louisa D. Mumford. The meeting was organized for business by the choice of Mrs. Clara A. Ludlow as president, and Mrs. Mumford, secretary. The officers of the Society represented five religious denominations, and were as follows:

President—Mrs. William P. Greene.

Vice-President—Mrs. William G. Bowen.

Corresponding and Recording Secretary—Mrs. William N. Sherman.

Treasurer—Miss Sallie G. Allen.

Collector—Mrs. Sheffield Arnold.

It was "Voted, That the object of the Society shall be to furnish the soldiers with useful articles of clothing and sanitary comforts;" and also *Voted*, That any lady *may become* a member by donations in money or work."

The members' names were as follows:

Mrs. Clara A. Ludlow,
Mrs. Louisa D. Mumford,
Mrs. Rev. Dr. Crane,
Mrs. Eliza Gardiner,
Mrs. William G. Bowen,
Mrs. William N. Sherman,
Mrs. William P. Greene,
Mrs. Sheffield Arnold,
Mrs. Charles W. Greene,
Mrs. Nathaniel Sands,
Mrs. Joseph Eastman,
Miss Mary M. Sherman,
Mrs. Lydia Crandal,
Mrs. Mahala Young,
Miss Mary E. Young,
Mrs. Pardon Wightman,
Miss Mary Pierce,
Miss Ellen E. Eldridge,
Mrs. Thomas Mathewson,

Miss Anna Tourtelotte,
Mrs. Sarah Eldredge,
Mrs. John C. Harris,
Mrs. Russel Vaughn,
Miss Hattie Cornell,
Miss Martha Thompson,
Miss Addie Hawkins,
Miss Julia Spencer,
Miss Abbie L. Updike,
Miss Alice Updike,
Mrs. Enoch W. Lovell,
Mrs. Juliet C. Nason,
Mrs. Hannah Slocum,
Miss Emily R. Eldredge,
Miss Lizzie B. Greene,
Mrs. Franklin Greene,
Miss Sallie G. Allen,
Mrs. Anne Ames.

Various means were adopted to obtain funds to carry forward the object of the Society. Exhibitions of paintings, curiosities, tableaux, fairs and festivals, were brought into requisition. Liberal donations in money and materials for work were gratefully received from ladies and gentlemen who were not connected with the Society. Among this number we would refer to the late Mrs. Silas W. Holmes, whose unobtrusive charities were frequent and liberal, and to Robert H. Ives, Jr., Esq., who was killed at the battle of Antietam, and whose name may well be classed among that list of noble martyrs whose valuable lives were sacrificed for their "country's good."

Special donations were sent to Lovell Hospital, Portsmouth Grove, in our own State; to Missouri, and through Miss Dix to the Washington hospitals. The Second,

Fourth and Eleventh Rhode Island Regiments, and the First Regiment New York Mounted Rifles, received assistance from the Society. Ten dollars were sent to the United States Sanitary Commission through Russell M. Larned, Esq., agent for Rhode Island.

In November, 1862, about thirty young ladies—some of them members of the "Aid Society," organized a Knitting Circle, their special object being to labor for our volunteer soldiers. The officers were as follows :

President—Miss Mary M. Sherman.

Vice-President—Miss Mary H. Brown.

Secretary—Miss Lucy M. Brown.

Treasurer—Miss Emma L. Rhodes.

Directresses—Miss Laura M. Eddy and Miss Lizzie S. Knowles.

Committee of Ways and Means—Miss Mary H. Brown, Miss Lizzie B. Greene, Miss Maria Rhodes, Miss Annie D. Coggeshall, Miss Melissa B. Spooner.

Gentlemen were permitted to attend the evening meetings by the contribution of money or yarn.

In December, 1864, Rev. Professor Bernice D. Ames, a former principal of the Greenwich Academy, and agent of the Christian Commission, Philadelphia, visited East Greenwich to make collections for that Society and received \$74.00. Mrs. Silas W. Holmes contributed twenty-five dollars of the amount, and thirty-five were accredited to "The Circle." The names of the other contributors are unknown to the writer.

We find in a report by R. M. Larned, Esq., agent of the United States Sanitary Commission for Rhode Island, the acknowledgment from the Knitting Circle of twenty-two pairs of socks for Rhode Island soldiers in Libby Prison, Richmond, Virginia. The full extent of the work accomplished by this Society we are unable to state, as the secretary died some years since, and the records, which were in her possession, cannot be found.

Miss Anna Eldredge and others, with some of the members of the Aid Society, were especially interested in furnishing supplies to destitute families of soldiers in the village, with very great acceptance.

Copy of a Letter from Captain B. S. Brown:

"CAMP SECOND REGIMENT, R. I. V.,
Near STAFFORD, C. H., November 27, 1862. }

"*Mrs Sherman:*

"*Dear Madam*—Your note of November 19th came safely to hand last night. I embrace the earliest opportunity of giving you the information required, and of

replying to such other points of your note as may seem desirable. In regard to the number from East Greenwich, there are at least thirty men in the Company from that place and the immediate vicinity. The whole number of men in the company is ninety-four, but only seventy-five are at present with us, the remainder being, some of them absent, sick, others on detached service.

"The entire company is sadly in want of stockings. Requisitions for them have been sent to the proper persons again and again, but thus far we have failed to receive them. Thus many of the men are to-day suffering for the stockings that government should have furnished them a month ago. Anything the ladies in East Greenwich can do to relieve this want, will, you may be sure, be met with the liveliest expressions of gratitude by us. As you remark, the stockings you may send will be *double*, yes, *treble* their value in money to us at present. We can do without the money, but without the stockings we must suffer. You may send them by Adams Express, and direct to 'Captain B. S. Brown, Company H, Second Regiment, Rhode Island Volunteers, Aquia Creek Landing, Va.'

"Like you, I hope that the war will soon be at an end, and that not only myself, but the whole company may be restored to our families and friends. I am very glad that you are so much interested in my children at Sabbath School, and hope they may prove worthy of their teacher. I feel confident that under your care and instruction they will acquire those virtues and graces that are alike the beauty of youth and the strength of age.

"It is true great things are expected from General Burnside's well known energy and ability, and I think we may safely say, whatever he may do, that he will accomplish all he can. His whole heart is in the work of crushing the rebellion.

"In relation to the funds in your possession, so confident am I that the money will be appropriated properly, that I feel entirely willing to take your statement to that effect. If you wish however to have some one examine your bills of expenditure, any one whom you may select for the purpose will be acceptable to me and the company.

"Yours with respect,

"B. S. BROWN."

A box was forwarded to Company H, December 11th, 1862, containing one hundred and ten pairs of yarn stock-

ings and thirty pairs of mittens. Forty-six pairs of stockings were knit from yarn purchased with the money in the hands of the Treasurer of the Volunteer Fund. Miss Patience B. Cook contributed thirty-six pairs, the Aid Society, the Knitting Circle and others making up the number. The appropriation of all the money received by the Treasurer of the Volunteer Fund, especially for Company H, was agreeable to the ladies interested in that company. The ladies expected the box containing the stockings would reach the company in about three weeks, but three months had elapsed before it reached its destination.

Extracts from a Letter from Captain Thomas Foy:

“CAMP SECOND REGIMENT, R. I. V., }
NEAR FREDERICKS, VIRGINIA. }

“Dear Madam—I have the honor to acknowledge the receipt of your kind note of 24th ult., in which you inform me that there is a box on board the schooner ‘Elizabeth and Helen,’ containing one hundred and ten pairs of stockings and ten pairs of mittens for Company H, contributed partly by the Society of which you are the Treasurer, and partly by ‘friends,’ and hoping if it is not too late I will be able to receive two pairs of the stockings and one pair of mittens; I thank you very kindly for your good will in my behalf, but, although I take pride in claiming to be a ‘Greenwich boy,’ I fear I cannot claim any of the stockings or mittens. I read your letter to Lieutenant John C. Beveridge, who is at present commanding Company H, and he informs me that he received full instructions from Captain B. S. Brown in relation to the contents of the box. I am requested by Lieutenant Beveridge to say, that, in behalf of Company H he thanks you, and when he receives the box, with the letter contained therein he will reply in a suitable manner. I did see the ‘published report in the *Pendulum* of the bills of expenditure of the money collected for Company H, Second Regiment,’ and in my humble opinion it was not necessary that they should be ‘carefully examined by Mrs. William P. Greene and Mrs Louisa D. Mumford.’ Permit me to say, madam, that the report reflects honor upon the treasurer who submitted it.

“It is understood here in camp that the schooner is down at Belle Plain Landing. She arrived to-day, and there has been a ‘detail’ made of six men and a corporal to go from here at reveille to-morrow to assist in un-

loading her. The corporal is from my company. It is said she contains boxes from various parts of the State for the various companies. Everything is quiet on the Rappahannock. Please convey my respectful regards to the members of your Society, and,

“Believe me your obedient,

“THOMAS FOY.”

Copy of a Letter received from Acting Captain John C. Beveridge:

“CAMP SECOND REGIMENT, R. I. V.,
NEAR FREDERICKSBURG, March 5th, 1863. }

“Mrs. William N. Sherman:

“Madam—In the absence of Captain B. S. Brown, and as commander of Company H, I take the liberty to inform you of the safe arrival of the box containing one hundred and ten pairs of stockings and thirty pairs of mittens; that I also distributed the articles in accordance with your wish, delivering to each of the original members of the company two pairs of socks and one pair of mittens, to the others one pair of socks. I also embrace this opportunity in behalf of the company of returning their heartfelt gratitude and thanks to the ladies who thus so kindly contributed articles so necessary to their comfort. Although East Greenwich is not my place of residence, yet being so long connected with Company H, both as an enlisted man and an officer, I do fully appreciate the honor conferred on the company, as that their welfare should be so tenderly considered by the ladies. Three hearty cheers were given by the company for the ladies of East Greenwich, which, if they had been present to hear, would have been full compensation for the expense and labor tendered in their behalf. With my best wishes for the welfare of the ladies of East Greenwich, I am, madam, very respectfully, your obedient servant,

“JOHN C. BEVERIDGE,

“First-Lieutenant Commanding Company H, Second Regiment, R. I. V.”

Thus it will be seen that this fruitful subject for much criticism and speculation in regard to the action of the ladies, resulted in a greater and more permanent good than could possibly have been achieved, if the money had been forwarded at the request of the soldiers, to be expended in the purchase of pipes and tobacco.

It was estimated by the “Aid Society,” that from the various organizations in which some of the members of that

Society were especially interested, that East Greenwich ladies directly and indirectly aided the soldiers to the amount of more than three thousand dollars. This sum included money, rubber bed blankets, hospital garments, wines, jellies, ice, vegetables and reading matter. Over one thousand yards of bandages and compresses, prepared from surgeons' directions, were furnished by the Society. Among other things which belonged to General McClellan's grandmother, and given to the Society by his aunt, Miss Lucy McClellan, was old linen, from which, a box of prepared lint was made and sent to the hospital.

The Society existed until October 29th, 1865, when it was unanimously voted, to dissolve the "Soldiers' Aid Society" and form a "Freedmens' Aid Society," transferring all money and materials on hand to that Society.

In closing the records of the "Soldiers Aid Society," the secretary wrote: "The Society met agreeable to adjournment with our indefatigable co-laborer, Mrs. Charles W. Greene, whose unwearied exertions, self-denying efforts and liberality, have been devoted to the interests of the Society from its foundation to the present time. May she live many years to bless the world with her kind benefactions."

We cannot refrain from bearing testimony to Madam Anne Ames. This aged friend of the soldiers demonstrated her patriotism by her labor of love. Her hand and heart were alike interested for those who were aiding in the preservation of the "nation's life." Although seventy-eight years old, she knit over one hundred and fifty pairs of stockings for the Society.

A pleasant picture lingers in our memory of Mrs. Franklin Greene. Her placid genial face, her social and intellectual graces, ever made an atmosphere of sunshine in the cloudiest days. Her presence was always an attractive feature of our gatherings. No fair Penelope of olden time ever labored more assiduously than did she, and the click, click, of her knitting needles made merry music in our ears. Who can estimate the many kindly thoughts of sincere sympathy and patriotic love that were woven in, as stitch by stitch she made rapid progress for the comfort of "Our Boys in Blue."

NATIONAL COVENANT.

In May, 1864, some ladies, wishing to show still further their loyalty and love for their country, signed their names to "The Ladies National Covenant." The pledge of the Covenant was as follows:

"For three years, or during the *war*, we pledge ourselves to each other and to our country, not to purchase any imported article of apparel, where American can possibly be substituted."

To this pledge were attached forty-seven names, headed by Madame Anne Ames, the venerable mother of the late Chief-Judge Ames of this State, and aunt of the great historian Motley.

NAMES TO THE PLEDGE:

Mrs. Anne Ames,
 Mrs. Charles W. Greene,
 Miss Abigail Reed,
 Miss Mary Reed,
 Mrs. Rev. Dr. Crane,
 Mrs. Rev. Prof. Bernice D. Ames,
 Mrs. H. B. Hart,
 Mrs. William G. Bowen,
 Mary Collins,
 Mrs. Betsey Bicknell,
 Louisa J. Arnold,
 Cynthia P. Bolton,
 Emma V. Adams,
 Mattie E. Gardiner,
 Nancie M. Harrington,
 Phebe Titus,
 Emma S. Tabor,
 Mrs. Nathaniel Sands,
 Mrs. Henry W. Greene,
 Miss Louisa Sands,
 Mrs. Sarah P. Eldredge,
 Miss Susan E. Black,
 Miss Anna E. Livesey,
 Kate C. Greene,

Mrs. Lydia T. Hopkins,
 Sarah A. Vaughn,
 Mrs. Louisa D. Mumford,
 Amey A. Simmons,
 Miss Elizabeth B. Greene,
 Mrs. Franklin Greene,
 Miss Ellen E. Eldredge,
 Mrs. William P. Greene,
 Mrs. William N. Sherman,
 Miss Susan M. Godding,
 Miss Sarah M. Clark,
 A. Anna Keeney,
 Mary E. Miller,
 A. A. W. Aikin,
 Miss S. E. Greene,
 Miss C. P. Greene,
 Miss H. V. Greene,
 H. S. Joslin,
 Maggie Newall,
 E. P. Gardiner,
 H. C. Dawley,
 Annie P. Burdick,
 Mary Arnold.

"Do noble deeds, not dream them all day long,
 So shall life, death, and the vast forever
 Be one sweet song."

CHAPTER XVII.

THE REBELLION—GREENWICH LADIES' FREEDMEN'S AID SOCIETY.

THE Freedmen's Aid Society was organized October 29th, 1865, at the same meeting at which the Soldiers' Aid Society was dissolved. Mrs. William P. Greene, President, occupied the chair, and Mrs. William N. Sherman was chosen Secretary. Owing to the ill health of Mrs. Greene, she deemed it unwise for her to attempt to hold any prominent position in the new organization. Devotion, faithfulness and zeal characterized her interest for her country as the presiding officer of the former Society. The officers of the Freedmen's Aid Society were:

President—Miss Sarah M. Clark.

Corresponding and Recording Secretary—Mrs. William N. Sherman.

Treasurer—Miss Sarah M. Clark.

The names of the members of the Society were as follows:

Miss Sarah M. Clarke,
Mrs. William N. Sherman,
Mrs. William P. Greene,
Mrs. Charles W. Greene,
Mrs. Franklin Greene,
Mrs. Eleanor Eldredge,
Mrs. Gulielma Freeborn,
Mrs. Esther M. Whitney,
Miss Susan A. Pierce,
Mrs. Sheffield Arnold,
Mrs. Anne Ames,
Mrs. Chetty Ames,
Mrs. Nathaniel Sands,
Miss Lizzie B. Greene,
Miss Mary M. Sherman,
Miss Abbie G. Shaw,
Miss Carrie S. Hopkins,
Mrs. Thomas Spencer,
Mrs. Rev. Dr. Crane,

Mrs. Thomas Mathewson,
Miss Anna S. Shaw,
Miss Mary Pierce,
Mrs. Samuel Arnold,
Miss Lucy W. Crane,
Mrs. Henry W. Greene,
Mrs. Sarah P. Eldredge,
Mrs. William G. Bowen,
Mrs. Eliza Gardiner,
Miss Mary Crane,
Mrs. _____ Jones,
Mrs. Henry _____,
Mrs. Judge Joseph Tillinghast,
Mrs. Smith W. Pierce,
Miss Carrie M. Pierce,
Mrs. Rev. Charles W. Ray,
Mrs. Thomas Musgrave,
Mrs. William Arnold.

The Soldiers' Aid Society transferred to this Society such materials as remained on hand at its dissolution, including thirty-five dollars in money. The Society sent several of its well filled boxes and barrels through the agency of Rev. H. G. Stewart, General Agent of the Rhode Island Association for Freedmen, to Mrs. Josephine S. Griffing, General Agent of the National Freedmen's Relief Association at Washington, D. C.

We find by reference to the records that the Society was under special obligations for materials for work and money, to Messrs Moses B. I. Goddard, Robert Ives, Frank E. Richmond, Mrs. William G. Goddard, Mrs. Moses Ives and others, of Providence, whose summer homes are in the vicinity of East Greenwich, and to David G. Wilbur, of this village for various favors.

Items from the Records of the Society January 5th, 1866:

“The Secretary read a circular addressed ‘To the Friends of Humanity,’ from the Executive Committee of ‘The National Freedmen’s Relief Association for the District of Columbia,’ signed by the committee and several members of Congress, with the Chaplain’s statement of the wants of the freed people.”

“Received to-day from Miss Amy A. Simmons, the outside for another quilt, pieced by her mother and grandmother, both of whom were long since numbered with the dead. This contribution was regarded as an evidence of deep interest in that class for whom the Society is laboring.”

“January 8th. This day is said to be the coldest for over thirty years; the thermometer ranging fifteen degrees below zero. This was not a regular meeting of the Society. The weather being so severe and the emergency so great, an extra meeting was called, at which eight ladies were present, Mrs. Charles W. Greene, and Mrs. Franklin Greene at whose residence we met, Miss Sarah M. Clark, Miss Susan A. Pierce, Mrs. Samuel Arnold, Mrs. Gorton Burlingame, Miss Lizzie B. Greene and the Secretary, Mrs. William Greene. One bed-quilt was finished and an entire one quilted. No idle hands to-day. Lights were kindly furnished by Mrs. C. W. Greene, who is deeply interested in the object of the Society.”

“February 2. The Secretary read a circular from General O. O. Howard, of the War Department, Bureau of Refugees, Freedmen and Abandoned Lands, dated January 26th, 1866, in which he commends Mrs. Josephine S. Griffing as a worthy almoner of the bounties of the Society.”

"December 17th, 1866. Two or three circulars were read asking assistance for the Freed people. Why will the government deny assistance to these poor suffering refugees? Circulars from different organizations presenting the claims of the Freed people, were frequently received. These appeals were soul-stirring and worthy, but the ability to assist all was not within the precincts of the Society, but we did what we could."

"March, 1867. A circular was received by the Secretary and read before the Society, dated New York, January 18th, 1867, headed, '*Famine at Home*', which portrayed the suffering existing in the South and Southwest from the failure of the crops, owing in part to a severe drought, and in part to conditions relating to the late rebellion. As the circular had the names of responsible gentlemen attached to it, Nathan Bishop being Chairman of the Executive Committee, and James M. Brown, Treasurer, the Society at once resolved to hold a festival and appropriate the proceeds to this specific object."

William N. Sherman, Esq., editor of the *Pendulum*, in order to call the attention of the public, gave a very full and extended notice in his paper of the *needs* and *sufferings* of the white and colored people in some portions of the South. The posters contained the following notice:

"FESTIVAL FOR THE STARVING.

The Greenwich Ladies' Aid Society

propose holding a

FESTIVAL,

In Masonic Hall,

Tuesday Evening, March 19th, 1867,

In behalf of the suffering poor at the South, whose
condition is represented as appalling."

Friends in Providence, whose summer homes were here, sent contributions for the tables, embracing fruits, salads and such like things. We remember that Mrs. Judge Richard W. Greene furnished a very large and nice ham. Mrs Crawford Allen's large oysters were the admiration of those who have a fondness for those bivalves. One gentleman having been served to a plate of them, returned for more, when a lady reminded him that they were six cents each. He replied, "Yes, I know, but I want more of them, they are so very nice!" Candace, Mrs. Rufus Waterman's "Ethiopian Queen," afforded great amusement. As we now occasionally look at these specimens of woman's ingenuity

and skill, presiding over the cradle made and presented by "Friend" Freeborn, in which reposes a nicely dressed doll, a recollection of that "Festival" comes before the mind, imparting a lesson of gratitude to the author of all our blessings, that out of the fearful suffering which our nation, both North and South, then experienced, has arisen the great blessing of freedom to millions who had been in bondage.

The avails of the festival amounted to one hundred and seventy-five dollars, which were forwarded to James M. Brown, Treasurer of the Relief Fund, and in due time its reception was acknowledged by him.

In answer to an appeal in the Summer of 1868, twenty-nine dollars, to purchase necessaries for the sick, were sent to Mrs. J. S. Griffing, at Washington, who was always a favorite agent of the Society. L. P. Brockett, M. D., wrote in relation to her, that "if the most thoroughly unselfish devotion of an earnest and gifted woman to the interests and welfare of a despised and down-trodden race, to the manifest injury and detriment of her own comfort, ease or pecuniary prospects, and without any hope or desire of reward, other than the consciousness of having been their benefactor, constitutes a woman a heroine, then is Mrs. Griffing one of the most remarkable heroines of our times."

We annex a copy of a letter from Mrs. Griffing as a specimen of a large number of letters received from her in answer to letters and contributions sent from the Society:

"WASHINGTON D. C., April 21st, 1869.

"*My Dear Mrs. Sherman:*

"Your very interesting letter came two days since, and the barrel yesterday. Again most heartily do I thank you, and this seems very tame language for one who sees as I do, so many who are in such varied suffering for want of clothing. Poor Mrs. Peyton, who lay dying last Sunday, (as I sat in her room, not more than seven by ten feet, and as dark as night), stretched out her bony arm, and almost gasping her last breath, said "see how bare I am; the vermin eat me, and I am so nervous I shall die; oh, how I want to go!" and she lived but a few hours more, and went to her rest.

"Then, at another house, I found poor Mary Conover, who had lain in rags till her flesh is worn off her bones, with no one to care for her, or her poor clothing. I found her with her head on an old woman's lap—her body on the

pallet still; she had no change of clothing, but I sent her one last night from your barrel, and Mary cried like a child for joy, and said it was God who heard her; he knew how she suffered and had ‘nobody to go ‘pon’; and wiping the tears off of her bare arms, she said, ‘what could I do without my blessed Master? I’se done all I kin; I’se earned my bread and *close* as long as I could, and now I’se so bare; how did dey know it, who made dis? Honey, I tell you ’twas my Massa in heaven; he tole ‘em of dis poor creatur; he’ll pay ‘em too, honey, dat he will; he’s got de mansion in de skies; his chillen all going dar; if dey ‘member us poor uns here, dey’ll have de high seats dar.’ How I want you should realize what faith they have in compensation. I was impressed more than ever last week, after a short attack of fever that kept me in bed and out of the office for ten days, when the old women came in and found me at my post again. Hannah Shanklin, one of the finest in organism and spiritual character, took me in her arms and said, ‘You is well again, isn’t you? I know’d you would be—you wasn’t goin’—you couldn’t die, cause we prayed and prayed, and tole our Master in Heaven, if he please let you stay till we go, and we all felt it in here, (laying her hand upon her heart), and Massa above said you wouldn’t die.’ Old Anna Clifford, ninety years old, responded, ‘he knows dem dat do his work; he’s goin’ to keep his arm tight roun dem; he wont turn dem off like we is—wid nobody to go ‘pon.’

“Having learned dependence in slavery, upon the arm of flesh, which has proven a broken reed to them, they never cease to illustrate their firm hold of the loving Friend who has never forsaken them, and seem, as none others whom I have seen, to grasp the object of heavenly discipline, and the reward of well doing. They seldom complain of their lot, and make keen observations of the sorrows of others, never failing to show that ‘God will make it all right,’ as they express it.

“You ask me to name the slaves of General Washington now living here: Anna Ferguson is one, and Ambrose Cooper, (now one hundred and eleven years old) is the other. I know of none besides these two. Uncle Ambrose fell into the fire the other day, and was brought in a cart from the poor colored man’s house where he had been taken in—two miles on the western suburbs—and dropped down in Fredericksburg, a settlement on the south side of the city, where almost none but freed people who came from

Fredericksburg, Virginia, first landed in time of the war. The old man was burned on one side, the flesh literally crisped on one limb, so that he could not walk, and he was taken up by some colored women and helped into the nearest shanty, and laid on a pile of rags behind the stove, where he has lain for eight weeks past. When at evening the mother of the family came from her ‘service place,’ she was surprised to find the stranger an inmate of their one-roomed cabin, but began to ask where he came from, and almost intuitively saw that he was something to her; and before long the truth came out that more than sixty years ago, he, the old man, left her and her mother down ‘in the country,’ and came to this city with George Washington as his body servant. They had not met since, and had no knowledge of each other. Is it any wonder that they see the hand of God in this? The daughter is an uncommon woman, and has lost almost all of her children in slavery, has some grandchildren of fathers who died in the army, and one sickly daughter here. From your clothing I made the old man a complete suit, for he was only half covered, his clothing poor at the best, all burned off. I provide all his food, and carried him your comforter, and he lies there on the floor praising God, that *He* has raised up such friends for him, when all he knew, or all who had known him were gone and left him with no friend or home on earth. I am going to see him again soon. He has sent for me to talk with me about his dear ‘old Massa George,’ as he calls him now, to distinguish him from another of the family whom he afterwards served.

“Old Anna has had her clothing, night-cap and all, made from your garments, and always asks after you, as if you were benefactors sent for special help to the poor. Of course these people know nothing of the money value of clothing, but it is the higher value of its real use, which they prize so much, and are so thankful for. The ‘old man patient,’ as he was called in the hospital, died two weeks since. He was one of the Washington family, was over one hundred years old, ripe in faith and love, and died very happy.

“Old Fanny Tylor has been an object of special care to me for two years past. I found her at the wash-tub last week, although her eyes are dim with the film of years. She is not less than one hundred years old, and has the child of the fifth generation in the two-room shanty where she lives, with a grandchild who is subject to fits. The old

auntie was washing their little pile of rags, for she said the Lord did not like her 'wid dirty close on.' She is wonderfully clear in her mind and talks much of her life in the past century ; remembers about the Revolutionary men and their acts, and is sure of heaven any day when 'my Massa says come.' She has been entirely clothed from your garments.

"Old Nancy Williams is ninety-nine years old, and has been an object of care for the last four years. You have been, as she says, 'better den Massa and Missis both, to give her such fine *close*.' She has never in her life had any thing but coarse linsey, and takes great pleasure in going to church (Methodist) in her calico dress. Aunt Mary Eastman is another of the ninety years' old saints that you have clothed. Also Eley Harlan, one of the most princely looking women—six feet tall, and straight as an Indian.

"Susan McGuire, also ninety, is another of the sweetest spirits. She was once whipped on her bare back, at a whipping post in Maryland, for being detected with eighteen others in the crime of trying to learn to read !

"Patsy Bird is another, tall and very black, who, on her master's twelve plantations was intrusted with the health of all his slaves, and went from one farm to another, the mother of thirteen children and wet nurse to all the children of her mistress. The first Union officers she ever saw were standing in her master's front door, and heard him say, 'No, I will not give them up; they are mine, and I feed them. No, I will not surrender. I will eat acorns first,' with an oath. Patsy saw them handcuff him and put him on the wagon train for the Old Cape Jail. When he started his slaves were on the same train. His wife was taken to a quiet farm house where she soon died from the shock of seeing ruin and poverty before her. Patsy frequently went to the jail in this city and carried some luxuries to her old master, who always showed great regard for her. Patsy sighs as she speaks of seeing the buildings in flames before they were out of sight of the old home. She brought with her eight children, six of whom died within four months after she came here. You remember what a great mortality there was among the blacks when they flocked into this city in such great numbers as freed people.

"Patsy is my main dependence now to cook and carry food to the sick and old. Yesterday she found Robert and Sallie Hunter, who came on the same wagon train with her,

and their daughter Martha, sixty-five years old, all sitting out in a little nook of sunshine—Sallie, stone blind, and Martha rapidly sinking with consumption, (she had on an old ragged dress, no shoes or stockings, and sitting with her feet on a piece of tin picked up from the road-side); old Robert so feeble as to totter, in his eighty-ninth year—all turned out of home because they could not pay house rent. Patsy was out all day finding a stable to put them in, and up early this morning to carry them food and clothes. I saw this poor family to-day, and never met a more resigned and truly suffering one. Your garments have gone to-day to record your acts of unselfish love for God's dear down-trodden ones. Many, many more cases I might name, but you have not time to hear, nor I to write them.

"You ask 'why all this suffering when Congress appropriated \$30,000,—\$5,000 for Georgetown, \$5,000 for the County of Washington over the river on the Maryland side, and 20,000 for this city and over in Virginia for miles around?' No part of this is expended in clothing. It could not be, however, so great is the want of food and shelter. Why do we not have money in hand to care for all? This is never done by government. The agents have the provisions and fuel through government orders, in office hours never out of them. That is the way in all departments now. With the mayor it is not so difficult to help out of office hours, but money is never given under any circumstances, although cases occur where it is greatly needed. Our work is to put up in fifteen-cent packages thousands of dollars worth of sugar, tea, salt, rice, coffee and soap, and packages of a peck of meal for multitudes of these worn-out slaves (we do not even help half of the suffering widows and children, that go hungry from day to day); and to penetrate to the very inmost soul all cases that we do not know, who come with tickets from others, and hear the same sad tale of a hundred in a day, till our own faces wear the shadow of the pangs they feel. Oh, that we could bear more and do more. I cannot tell you how much I prize your fellowship and coöperation. God knows.

"My love to one and all,

"J. S. GRIFFING."

Among the large number of those whose condition had been improved by the benefactions of the society, it was a pleasure to know, that there were two who had been at-

tached to the family of General Washington. Anna Ferguson received, with other articles, the first one of the eighteen bed-quilts which were made and furnished by the Society.

In order to show how industrious the ladies were we will mention that the number of one style of under-garments made for women and children was three hundred and forty-eight, nearly all of which were made from new material furnished by the members of the Society. Two hundred and ninety-one pairs of stockings were furnished. The number of articles sent from the Society, comprising bedding and every variety of wearing apparel for men, women and children, was eighteen hundred and twenty-eight.

This Society continued its labors until April 8th, 1870, when the necessity for its continuance no longer existed. The nineteenth and last barrel, filled as usual with clothing, was expressed to Mrs. Griffing, at Washington. If it were proper we would gladly record the names of the few noble and faithful ladies whose fidelity and exertions in behalf of the soldiers and freed people continued from the commencement of the war until this Society closed its labors, but their record is on high.

In the Summer of 1866 a fair was conducted by Miss Nancy Allen, Miss Anna Waterman, Miss Kitty Larned, Miss Carrington, Miss Blodgett and other young ladies who were summer residents, assisted by Mrs. William P. Greene, Mrs. Thomas Mathewson, Miss Mary Crane, Miss Mary M. Sherman, Miss Lizzie B. Greene, Miss Anna Shaw and Miss Abbie G. Shaw, who were members of the Aid Society. The amount realized was six hundred dollars, which was forwarded to the treasurer of the "Freedmen's Relief Association," at Washington.

The amount contributed for the freed people in money and clothing through the ladies of East Greenwich, was nineteen hundred and one dollars. So far as we could command the facts we have endeavored to faithfully represent the work accomplished by the ladies of East Greenwich during our country's "darkest days." The sacrifice of ease, the energy required to overcome obstacles and the patient toil for others' good, would fill many pages of yet unwritten history, but these heroines unknown in earthly lore, may in the Book of the great hereafter, find their names inscribed by Him who knoweth all good and faithful servants deserving the plaudit, "Well done!"

CHAPTER XVIII.

MISCELLANEOUS.

WHILE writing this history, several persons in this vicinity kindly sent me a number of valuable old papers, many of which furnished material for the work, and some of them, although not directly connected with East Greenwich, were interesting enough to be worth preserving. As they could not be used in the foregoing chapters, I have concluded to put them in a chapter by themselves without any particular arrangement. Among them was a diary kept by Daniel Howland commencing A. D. 1740.

EXTRACT FROM THE DIARY OF DANIEL HOWLAND.

"In 1739, war with Spain began. In May 1744, war with France was proclaimed here."

"July the 5th 1740. Died, John Wanton, Late Governor of Rhode Island and was Decently Buried on the 7th of the Same a Great Concourse of People attending the funeral."

Rather a singular way of noticing the death of a governor by saying he was "decently buried."

"December 1741 and the first of January following there fell 6 or 7 Snows one upon another, without a thaw between. Bristol ferry was so froase the said winter that people passed upon the Ice from December 23d to January the 10th. January the 30th Father came away from Boston and Got home February the 5th there being thirteen in Company most part of the way and travelling every Day, the bad travelling was caused by a great Snow which fell the 28th and 29th of January which with the rest of the Snows that was then remaining on the Ground was counted 5 foot

Deep upon a level; about the 5th and 8th of February the rivers were so extremely frose that five men went from Bristol to Newport on the Ice, and Nathaniel Manchester came from Bristol ferry to Greenige, and a few days before John Baly went from Coeset shore to Swansy upon the Ice; our well that is 3 or 4 and twenty foot Deep was frose to a solid body of Ice, for three weeks, so that we got no water in the time about the first of February 1741. February the 25th 1741 a Wedding Guest came from Freetown to common fence pint on the Ice, across the Bay. Some-time the last of February the Ice was measured up against Fall River and found to be 25 inches thick and about Slades ferry it was 30 inches. March 6th, there went a man over Bristol Ferry and led a horse with a sled. March 7th, there fell a snow, which with the Rest since hard wether set in makes 32 inches."

" March 10th, a man went over Bristol Ferry upon the Ice, and two boys came from Portsmouth to Coeset. March 20th it was generally thought that a man might have Gone from Common fence pint to Swansy on the Ice. March the 24th, the Bay above us not yet broke up. March 26th, it broke up and the Ice came down by Acres. April 23d. I went to Newport, and in Moon's lane there was a snow bank for Rods together 3 feet or $3\frac{1}{2}$ feet Deep. June 2d, the Ice thawed in John Howland's Well. June the 6th, there was Snow Brought to a town meeting held at the town house in Portsmouth, half a hat crown full from Job Lawton's farm. June the 10th, at the Wedding of Joseph Freeborn, We the guests Drank Punch made of Snow; The like Never known in these parts Before."

" 1742. The Spring very forward, the peach-trees bloomed in April for the most part; a very promising Season the fore part of the year but followed by a violent Drouth, which began About the 26th of June and for about ten weeks, without Rain except some scattering Drops some times and very Seldom any at all."

" February the 19th, 1743. Grasshoppers seen to Day plentifully hopping about in the Meadows; the Winter past since November, exceedingly moderate, the Ground bare mostly, and but little frost, fine pleasant Weather sometimes for a Week together and Summer like Days very common. November the 8th. Extraordinary Dark about the middle of the Day, so that people were obliged to light candles to do their business. January 1774 there appeared

a Blazing Star in the West in the Evening for a great while and afterwards it was seen by many in the Morning before it was light Easterly. The same Year in February died Martha Dyer aged Ninety Nine years and Nine months, and her Sister Susan Brownel, aged Ninety Six years and Eleven months, both lived in one house, many years, and died in the same in a week's difference."

"June 17th, 1745. Louisburg surrendered to the English after a Siege of six weeks and five days. In May came orders from the King to the several Governments to Raise a Number of forces in order to join the British forces at Cape Britton, to go on an Expedition against Canada, in compliance with which Rhode Island raised three hundred men directly and the other Governments a great many more, but no fleets come as yet October the first. In the last of September a general alarum in Boston Government, throughout the Province thirty or forty thousand men gathered into Boston out of the Country all which was caused by intelligence of a large French fleet near the Cape Sable shore."

"November the 4th our Country Sloop and Sogers, which were enlisted for Canady on Bord the transports hauled off in Order to Sail to Anopilus Royal by order of Assembly in order to Strengthen that place against the French fleet, which we have intelligence has Sailed homewards Some-time last Month. Our forces afore mentioned, proceeded to the Vinyard shore, and there cast away one transport but lost no Men, took them on bord the other transports, afterwards lost one more totally upon some of the islands, run the Country Sloop on shore, and the other transport. The Sloop they Got off again and after losing great numbers of their men by reason of hardship and Sickness, returned home without proceeding any further. Wood in Newport ten pounds (\$50) a cord; Hay not to be got at all hardly, Grain very scarce of all sorts."

"In December 1746 Our Commissioners settled the Bounderries betwen the Governments; Boston not Joining."

These "Bounderries" I presume were those between Massachusetts and Rhode Island, which were so long in dispute, and were only decided by law a few years since.

"In the last of May came a man of War Snow and lay off by Block Island and took two flag of truees, and prest several men out of Vessels. In the last of November a prodigious Mob in Boston, chiefly exasperated by the Men

of War pressing many of the people and the Governor's winking too much at it."

"In February Commodore Knowls besieged and took port Louis upon Hispanola in Order as tis reported to make it a free port for the English, which I think was altogether needless, it being so already to several Governments without employing fifteen of the King's Ships to settle a traders dispute. About Midsummer came orders to proclaim a cessation of arms between English, French and Dutch, and some time after the Spaniards also."

"March the 23d, 1749, it being the 5th Day of the Week, we put our Goods on bord a Boat in Order to move to East Greenwich, from Portsmouth came away the next Morning, and arrived at Updikes Newton (Wickford), just before Night, after a tedious passage and a very hard gale of Wind; the Next Day earted up our Goods and got into our new House."

This new house was the one now owned and occupied by John Kenyon, and therefore by this date we know how old the house is.

"May the 5th Anno 1749, Peace proclaimed between English, French and Spaniards at Newport.

"June the 15th 1750, The General Assembly passed an Act Incorporating East Greenwich, West Greenwich, Warwick and Coventry into a County by the Name of Kent, with a proviso (viz.) That the Inhabitants of said County should by Free Contribution or Subscription build a Court House, near the Dimensions of the County House in Providence to be suitable to hold a Court in by the last of October, which being Completed agreeable to the Act, was Confirmed and the Officers chosen at that Sessions of Assembly, through great Opposition parts of Warwick and Providence in general doing their utmost Endeavours to stop their proceedings."

The Court House here mentioned is not the present one. The older one was pulled down in 1804, and the present built on its site. The opposition referred to was caused by the jealousy then existing between the towns of Warwick and East Greenwich, Warwick being anxious to have the Court House located at Old Warwick, as it was then the most populous portion of the Town of Warwick, but the contribution and subscription of East Greenwich being much the greatest, the controversy was ended by building at East Greenwich.

"October the 27th. The Sheriff with a Jury (after two days spent to get a Full One) proceeded to set off a certain parcel of Land which John Rice had Recovered of John Pierce, and attempting to run across some Land in possession of Joseph Nichols, was forewarned which they took a great Opposition and very dangerous to proceed and so fled to Providence for aid, returned two Days after with forty men, which were warned to appear in arms, But Did Not appear in arms, and with that aid proceeded to set off the Land."

"The 22d of this Month we had a very violent Storm at S. E. but short attended with an Extraordinary Gale of Wind which brought in a very high tide, which did Considerable Damage in chief of the Harbours about this Shore, and at Providence the loss is considerable sustained by the tide, in their Stores amongst the Salt chiefly; in Newport, the Merchants suffered many thousand pounds Damage in their Stores amongst Dry Goods, Sugar and Salt."

"This year 1752, Our Style was altered from Old to New, in the Month of September beginning the 1st and 14th. March following very warm, the Season seeming to be as much altered as the Style, some peach blooms said to be opened in this month N. S. but very plenty according to O. S."

"January 1755. Some stirr in all the American Governments about the French and Indians fortifying at or near the River Ohio. Our Government (R. I.) voted 100 men for to join the other forces in an attempt upon that fortification, and such further Service as should be thought proper."

"February the 5th the petition preferred by Joseph Nichols and Rufus Green in order to destroy our County of Kent, received its expected fate, for after a Warm Debate in the Assembly they declined taking a Vote upon it, and so withdrew it."

"This year, the 18th November, about half after 4 o'clock in the Morning we had a very surprising Shock of an Earthquake, and on the 22d about 8 at Night we had another small one, but very perccivable.

"On the 9th of July this year General Braddock met with an almost total defeat, himself and great part of his head Officers being killed, just after they had passed the River Monongahala in their march towards the fortification on or near the Ohio."

"October 21st, we were ordered to raise 400 men in the Government by an act of Assembly to join our forces already in the Expedition formed against Crown Point which was done at a very great expense, some leaving £300 besides their wages, who were all dismissed without being mustered the rest of our forces sent home and dismissed presently after."

FOUNDING OF KING SOLOMON'S LODGE OF MASONs.

In the year 1810, a Masonic Lodge, under the name of "King Solomon's Lodge, No. 11," was established in East Greenwich. I shall be able to give only the first paragraph of the charter with the names of the charter members, all of whom have long since passed away:

"Whereas, a petition has been presented to us by Peter Turner, Wanton Casey, Stephen Franklin, Abner Alden, James Miller, Thomas Allen, Thomas Tillinghast, Jr., Stephen Douglas, Job Tillinghast, all Ancient, Free and Accepted Masons, praying that they, with such others as shall hereafter join them, may be erected and constituted a regular Lodge of Free and Accepted Masons; which petition, appearing to us as tending to the advancement of Masonry and good of the Craft."

As a remarkable circumstance, all of the above named persons were over eighty years of age when they died, and one of them, James Miller, died aged ninety-eight years. He had held the office of town clerk.

COMMERCE AND THE FISHERIES.

The following is an extract from a "Genealogical Record of the Fry Family," compiled by Benjamin Greene Fry, of Providence:

"The Town of East Greenwich previous to the Revolutionary War had a large coasting trade in which my grandfather, Benjamin Fry, was to some extent engaged; among other enterprises he imported a cargo of slaves from the coast of Africa, some of whose descendants still remain, bearing the family name of Fry.

"In the War of the Revolution a Captain Gazzee, a resident of East Greenwich, fitted out a small schooner of fifty tons, called the Felicity, as a privateer, and with her surprised and captured a large English ship, with a valuable

cargo of dry goods, brought her into the harbor and anchored her in the upper end of the cove. I have heard my father say that the English captain was so mortified at his capture that he actually shed tears, and remarked that had he been captured by a respectable force, he "could have borne it with more fortitude; but to be captured by a d—d old squaw in a hog-trough was more than he could endure."

"Captain Gazzee was a Frenchman with a very dark complexion, hence the allusion to an Indian squaw. He left a number of descendants, some of whom are still living here.

"Within my own recollections many citizens of the town were engaged in navigation, among others Colonel William Arnold, in connection with his sons Major Stephen Arnold and Captain Perry Arnold, employed two brigs and a schooner, in the trade with the Dutch Colony of Surinam and the West Indies, exporting mules, fish and stoves, and importing sugar, molasses and other products of the islands and the Spanish main, as South America was then called. Colonel Arnold was the proprietor of the old tavern, "The Bunch of Grapes," which is still occupied as a Hotel, with the identical sign and now called the "Updike House."

"Jonathan Salisbury, Captain Joseph and Reynolds Spencer, Joseph and Barney Greene and others owned and employed vessels in the coasting trade and cod fisheries. The fish were caught and salted on the Newfoundland coast, and then dried on flakes on Rope-Walk Hill. My father, John Fry, was for several years engaged in the same business. I still remember the names of some of his vessels, a sloop called the Industry, which ran regularly to Nantucket, another the Betsey in the trade to the James River and the cities of Norfolk and Richmond, Virginia, and a schooner called the Beaver which was wrecked in a hurricane in the Island of Antiqua.

"About the year 1809, a company was organized, for the whale fishery, and two ships, the Hudson and the Dauphin were fitted out; but the Embargo, and the Non-Intercourse laws, followed by the war of 1812, put a check upon all maritime enterprise, from which the town has never recovered. The Hudson was wrecked at Turks Island, and the Dauphin was driven on shore at the east end of Long Island by a British privateer, and thus ended the whale fishery at East Greenwich. The oil works stood on a wharf, at the foot of Division Street."

The embargo law passed by Congress in 1812, was very disastrous to the commerce of East Greenwich. At that time a number of vessels were engaged in trade with the West Indies and the southern ports of the United States. A brig partially loaded, was lying in the harbor near Long Point, when the news arrived that the act had become a law. The collector of course notified the owners that the vessel must remain in the harbor until further notice, but a difference of opinion arose between the captain and the collector, and as a cargo was engaged for Surinam, the captain was determined (if possible) to carry it. Persons on the wharves observed that the brig settled deeper in the water every morning, until at last the suspicions of the collector were aroused and he intimated that he should go on board the next day and ascertain the source of the mystery; but the next morning the vessel had disappeared. The cargo had been put on board during the nights by boats from Old Warwick harbor.

STONINGTON RAILROAD.

The Stonington Railroad, which passes through the whole length of the village of East Greenwich, gave a great impetus to the growth and prosperity of the town. The first survey carried the road through the valley west of the village, but the directors were induced, by making a curve, to bring the road through the village, to the great convenience of the inhabitants. The elegant and costly granite bridge across King street, is not only an ornament to that portion of our village, but a monument to the taste and skill of the chief engineer, Major McNeal. When the road was first built it was only intended for through travel between Boston and New York, and way travel was a secondary consideration; therefore a small and very inferior building for a depot station was erected, sufficient it was supposed for the few who would avail themselves of this new way of travel; but the intercourse between East Greenwich and other places became so great, the old depot was overcrowded, and in the year 1873, the directors erected the present beautiful and convenient structure.

The road was opened for business, November 10th, 1837. Two trains only were run, the steamboat train and the accommodation, and only one train each per day. Captain Nathanael Greene was the first station agent, but I am unable to ascertain the amount of the first year's receipts.

There were 34,300 tickets sold at this station during the year of 1876, and this does not include the commutation tickets. East Greenwich at the present time has more privileges than any other station except Kingston, as every passenger train stops here.

FIRE ENGINE.

In the year 1795 a number of the citizens of our village procured a charter from the Legislature for a fire corporation. A large fountain was built on Division street, nearly opposite where the old windmill once stood, and bored logs for the transmission of water were laid through the principal streets. A fire engine was purchased and a house built for its use, but it never was brought into use at a fire but once, when a blacksmith's shop belonging to Jonathan Salisbury was burned,

This engine would now be considered a great curiosity. It was simply an open square tub, with the machinery in the centre, which consisted of a small double-acting force pump, operated by brakes at the sides. At one end of the engine was a small elevation, where the captain of the fire company stood and directed the stream of water from an apparatus which consisted of a revolving tube called a "goose neck" and a brass pipe about six or eight feet long, without a hose. The water was poured in at each end of the tub, and when in use the engine was stationed at the fire, and two rows of persons extended from it to the water supply, and the water was conveyed to the engine in leather water buckets, the full ones by one row, and the empty ones returned by the other. Every person whose property was insured at the Providence Mutual Insurance Company, then the only one in the State, was required to keep a pair of these buckets always ready for use. Membership was an exemption from military duty and the jury box, and therefore the company was always full. The annual supper of the company was a great event, as the members had the privilege of inviting their friends.

THE FREE LIBRARY.

The Free Library Corporation was organized under the privilege of Chapter 132 of the Revised Statutes, on March 3d, 1867.

William Greene, George W. Greene, Daniel H. Greene, James H. Eldridge, William N. Sherman, Joseph W.

Congdon, Richard G. Howland, Silas A. Crane, Samuel M. Knowles, James T. Edwards, Henry A. Rhodes, Joseph Eastman, William W. Hill and Gilbert Robbins were the original members.

William Greene, president, George W. Greene, vice-president, James T. Edwards, secretary, James H. Eldridge, treasurer, Joseph W. Congdon, librarian.

In June following the first books were purchased and a room hired on Main street, and opened as a library and reading room—Miss Mary H. Brown in charge as librarian. August 13th a very liberal sum was realized from amateur theatricals at the Armory, under the direction of Mr. Alfred A. Read, Jr., which was given to the library. In September, the same year, the Shroeder library was purchased for the sum of thirteen hundred dollars, consisting of a very valuable collection—history, biography, travels and science; some of them very rare and costly English editions, and near two thousand volumes.

Payment for these books was assumed by Governor Greene, and a lot was purchased in November on Pearce street for eight hundred dollars for a site for a library building, plans for which, drawn by Mr. Morse, architect, of Providence, were accepted by the corporation, and a building erected during the summer of 1870, at a cost of about six thousand dollars. Of this sum Governor Greene paid one-half. Other contributions were made, and the balance hired of the Savings Bank, secured by mortgage, now amounting to three thousand dollars. The basement of the library building is arranged for the town clerk's office, with a safe for the records, secure from fire and from injury by dampness. The number of volumes is now about three thousand, and the circulation is from four to six thousand per year.

Within the last year the membership of the corporation has been increased, and it is proposed hereafter to support the institution by an annual assessment of two dollars upon each member.

ROPE-WALK.

On the summit of the hill on the east side of the village once stood a long low structure called a "Rope-Walk." It was owned and operated by Joseph Greene and his two sons, Joseph and Barny, (Barnabus) Greene; many now living in East Greenwich can, in imagination, see the old man walking slowly backward, with a large band of hemp

around his waist, spinning with his fingers, while one of his sons turned the crank of the large wheel which operated the spindles.

“That building, long and low,
Where the wheels go round and round
With a drowsy, dreamy sound,
And the spinners backward go.”

When East Greenwich in its height of prosperity as a commercial port, and extensively engaged in maritime affairs, this rope-walk was quite an important concern, employing a number of workmen constantly at work, making cables and cordage for the numerous vessels then owned here, while the air around was filled with the agreeable odor of tar, with which the ropes were saturated to protect them from salt water. The rope-walk was used as long as there was business enough to support it.

GENERAL BARTON'S EXPEDITION.

As this book is to be a history of East Greenwich and the vicinity, the bold and successful expedition of General Barton is here introduced. Warwick Neck is only about four miles from here in a direct line, and plainly visible from nearly every portion of our village. An ill-advised and ill-timed attack on Professor Greene's History of Rhode Island is reason sufficient for inserting it. The following is from Lossing's Pictorial Field-Book :

“Early in May, 1777, (one hundred years ago), the command of the British troops who held possession of Newport, devolved upon Major-General Prescott, infamous in the annals of war, as one of the meanest of petty tyrants when in power, and of dastards when in danger. Possessing a narrow mind, utterly untutored by benevolence or charity; a judgment perverse in the extreme; a heart callous to the most touching appeals of sympathy, but tender when avarice half opened its lips to plead, he was a most unfit commander of a military guard over people like those of Rhode Island, who could appreciate courtesy; but he was a tyrant at heart, and having the opportunity he exercised a tyrant's doubtful prerogatives.

“General Lee was captured by the British in New Jersey, in December, 1776, while passing from the Hudson to join Washington on the Delaware; the Americans had no prisoner of equal military rank to exchange for him, therefore Colonel Barton conceived the bold plan of capturing Gen-

eral Prescott, in order to exchange him for General Lee; it was accomplished on the night of the 10th of July, 1777, six months after the capture of Lee.

"At that time General Prescott was quartered at the house of a Quaker named Overing, about five miles above Newport, on the west road leading to the ferry, at the north part of the Island. Barton's plan was to cross Narragansett Bay from the main, seize Prescott and carry him to the American camp. It was a very hazardous undertaking, for at that time there were three British frigates, with their guard-boats, lying east of Prudence Island, and almost in front of Prescott's quarters. With a few chosen men Colonel Barton embarked in four whale-boats, with muffled oars, at Warwick Neck, at nine o'clock in the evening, and passed unobserved over to Rhode Island, between the islands of Prudence and Patience. They heard the cry, 'All's well,' from the guard-boats of the enemy, as they passed silently and unobserved, and landed in Coddington's Cove, at the mouth of a small stream which passed by the quarters of Prescott. Barton divided his men into several squads, assigning to each its duty and station, and then with the strictest order and profound silence, they advanced towards the house. The main portion of the expedition passed about midway between a British guard-house and the encampment of a company of light horse, while the remainder was to make a circuitous route to approach Prescott's quarters from the rear and secure the doors. As Barton and his men approached a gate, a sentinel hailed them twice, and then demanded the countersign. 'We have no countersign to give,' Barton said, and quickly added, 'Have you seen any deserters here to-night?' The sentinel was misled by this question, supposing them to be friends, and was not undeceived until his musket was seized and himself bound and menaced with instant death if he made any noise. The doors had been secured by the division from the rear, and Barton entered the front passage boldly. Mr. Overing sat alone, reading, the rest of the family being in bed, and Barton inquired for General Prescott's room. Overing pointed upward, signifying that it was directly over the room in which they were standing. With four strong men and Sisson, a powerful negro who accompanied them, Barton ascended the stairs and gently tried the door. It was locked; no time was lost in parleying; the negro drew back a couple of paces, and using his head for a battering-ram, burst open

the door at the first effort. The general, supposing the intruders to be robbers, sprang from his bed and seized his gold watch that was hanging upon the wall. Barton placed his hand gently upon the general's shoulder, told him he was his prisoner, and that perfect silence was his only safety now. Prescott asked time to dress, but it being a hot July night, and time precious, Barton refused acquiescence, feeling that it would not be cruel to take him across the bay, where he could make his toilet with more care, at his leisure. So, throwing his cloak around him, and placing him between two armed men, the prisoner was hurried to the shore. In the mean time, Major Barrington, Prescott's aid, hearing the noise in the general's room, leaped from a window to escape, but was captured, and he and the sentinel stationed in the centre of the party. At about midnight captors and prisoners landed at Warwick Neck Point, where General Prescott first broke the silence by saying to Colonel Barton, 'Sir, you have made a bold push to-night.' 'We have been fortunate,' coolly replied Barton.

"Captain Elliot was there with a coach to convey the prisoners to Providence, where they arrived at sunrise. Prescott was kindly treated by General Spenceer and other officers, and in the course of a few days was sent to the headquarters of Washington, at Middlebrook, on the Raritan. Prescott was exchanged for General Charles Lee in April following, and soon afterwards resumed his command of the British troops on Rhode Island.

"On account of the bravery displayed and the importance of the service in this expedition, Congress, having a 'just sense of the gallant behavior of Lieutenant-Colonel Barton and the brave officers and men of his party, who distinguished their valor and address in making prisoner of Major General Prescott, of the British army, and Major William Barrington his aid-de-camp,' voted Barton an elegant sword; and on the 24th of December following, he was promoted to the rank and pay of colonel in the Continental army.

"The officers on the expedition were Andrew Stanton, Samuel Potter, John Wilcox. Non-commissioned officers, Joshua Babcock and Samuel Philips. Privates, Benjamin Pren, James Potter, Henry Fisher, James Parker, Joseph Guild, Nathan Smith, Isaac Brown, Billington Crumb, James Haines, Samuel Apis, Alderman Crank, Oliver Simmons, Jack Sherman, Joel Briggs, Clark Packard, Samuel

Cory, James Weaver, Clark Crandall, Sampson George, Jedediah Grenale, Joseph Ralph, Richard Hare, Darius Wale, Jeremiah Thomas, Joseph Denis, William Bruff, Charles Hasset, Thomas Wilcox, Pardon Cory, John Hunt, Daniel Page (a Narragansett Indian), Thomas Austin, Jack Sisson, (black), and —— Howe, or Whiting, boat steerer.

"Prescott while in command at Newport, rendered the citizens uncomfortable in every way possible. He imprisoned some of them for months, without any assigned reason; among others was William Tripp, who had a large family, but the tyrant would not allow him to hold any communication with them, either written or verbal. The first intelligence he received from them was by a letter, baked in a loaf of bread, which was sent to him by his wife. In this way a correspondence was kept up during his confinement of many months.

"When Prescott took possession of his town quarters he had a fine sidewalk made for his accommodation some distance along Pelham and up Spring street, for which purpose he took the door-steps belonging to other dwellings. The morning after the evacuation the owners of the steps hastened to Prescott's quarters, each to claim his door-stone. It was a very exciting scene, for sometimes two or three persons, not positive in their identification, claimed the same stone. Prescott's fine promenade soon disappeared and

"The good citizens, some younger, some older,
Each carrying a door-stone home on his shoulder,"

bore off their long-abused door-steps."

And after all this trouble and danger, the object proved to be useless. General Lee when exchanged joined the army again, but at the battle of Monmouth, the American army nearly lost the victory in consequence of the disobedience of orders by Lee, and soon afterward suspended him from his position in the army, without pay for one year. He never joined the army again, and died a few years after at General Greene's residence on Cumberland Island, and his remains now lie in the Greene cemetery at Dungeness.

General Lee's failings were those belonging to an ungovernable temper, and jealousy of General Washington. He aspired to the position of commander-in-chief, and as he did not succeed he became soured and lukewarm in the cause, and there were strong suspicions that he was a traitor. He died a miserable, neglected and disappointed man. It would seem that treason is hereditary, as his son, the late

General Lee, commander-in-chief of the southern rebellion, followed in the footsteps of his father.

NEWSPAPERS.

In the year 1852, July 3d, Mr. John B. Lincoln issued the first number of the *Kent County Atlas*, in East Greenwich. It was a well conducted paper, and the citizens of our village were delighted with the idea of having a newspaper of their own. They encouraged it in every way in their power, wrote communications, furnished historical articles, collected items of news for the editor, but as Mr. Lincoln possessed no faculty for business or finance, the paper soon came to its last issue. It was set up and printed here on an old-fashioned hand-press, and distributed every Saturday morning, at \$1.50 per year.

In the year 1854, Mr. William N. Sherman purchased the press, type and other material formerly belonging to Mr. Lincoln, and issued the first number of the *Rhode Island Pendulum*, on the 27th of May, 1854, by whom it has been edited and published ever since.

LODGES.

There is an "Odd Fellows' Lodge" here, named "Harmony Lodge." It is in a very flourishing condition, and the members are preparing to build a large hall on a lot owned by them on Main street, opposite the Court House. The lower story is to be used as a hall for lectures, concerts, shows and such purposes, and the upper story for the use of the Lodge.

There is also a Temple of Honor, named "Advance Temple," and a Lodge of Good Templars by colored persons.

MINERAL SPRING.

"Those persons who are visiting Greenwich for the season, will be pleased to learn that they can here enjoy the benefits of a mineral spring. In a little notch at the head of the cove, where the Potowomut road crosses the Stonington railroad, is the "Red Spring," whose waters contain iron, magnesia, and some other mineral substances, and are highly beneficial when taken at the right time and in the right quantities. A walk of a mile brings one to the spot, where the party about to imbibe, or in other words drink, ought to arrive about sunrise and drink just as the sun is rising, and be very cautious not to drink any more than they want. We have drank it with beneficial results a few moments (say about 120) later. The knowing ones say it tastes nearly as bad as the Saratoga water, which is certainly high praise. We dare say that when it shall have been as much *gussified*, it will be fully as potent. The benefits of the springs of Saratoga and the bathing at Newport are here united. This notice is not *irony*, although the Spring is. Go and imbibe gratuitously."

The spring above referred to, is located about half a mile from the depot in East Greenwich and arises from a valley near, which evidently contains "bog iron ore," as the water is so strongly impregnated with iron held in solution, that the stones, leaves and everything with which it comes in contact, is covered with a heavy deposit of oxide of iron; hence it has acquired the name of the "red spring." The water has been analyzed and holds in solution as much magnesia and iron as the Stafford Springs in Connecticut, once so celebrated. When the Stonington Railroad was constructed, the contractor built a strong bank wall to protect the spring, considering it sufficiently valuable for preservation. The grounds in its immediate neighborhood are very beautiful, and the Potowomut Railroad station is within a few rods of the spring, and boats can land at a very short distance from it, and the celebrated resort for clam-bakes, the "Old Dish," is very near it. If a hotel is erected there it will be a fashionable place of resort.

THE NEW ENGLAND NORMAL INSTITUTE OF MUSIC.

The New England Normal Institute of Music is located at East Greenwich, and its sessions are held at the Greenwich Academy during a portion of the months of July and August. It is not a local or state institution, but a national one, and is the only one of its kind in the United States. Musical people and music teachers from the most distant states of the Union attend, and the citizens of East Greenwich while it is in session enjoy a great literary, scientific and musical treat. I will close this little article with this notice of the "Grand Oratorio Concert," from the *Providence Journal*:

"Grand Oratorio Concert at East Greenwich.

"The quaint and pleasant old Town of East Greenwich had a larger concourse of music-loving people within its limits yesterday than ever before in its history. There was a large delegation from this city, and from the summer resorts about, many came in carriages, while the session of the New England Normal Institute of Music furnished a large number. The occasion was the performance of the grand oratorio of 'Elijah,' by Mendelssohn. It is rarely that the opportunity is given to hear an oratorio adequately rendered and music-lovers were glad of the opportunity. The fine hall of the Institute was well filled, and its admirable acoustic qualities added much to the effect.

"The concert was under the management of Dr. Tourjée, and the singing under the accomplished baton of Mr. Carl Zerrahan. The chorus was by the members of the Institute, assisted by a delegation from the Handel and Haydn Society from Boston. The choruses were given with great force and spirit, giving token of almost perfect training, and were admirably supported by the Germania orchestra, which intensified and vitalized, without being overwhelmed by the volume of sound. Among the accomplished musicians of the orchestra it was pleasant to see the 'good, gray head' of Mr. Thomas Ryan, of the Mendelssohn Quintette Club. The solos were given by Miss Lilian B. Norton, soprano, who has a magnificent voice, that produced the finest effect. Mrs. Flora E. Barry, who sang with her accustomed grace and skill, Mrs. A. B. Carrington, who appeared in place of Miss Ita Welsh, who was unavoidably absent, Mr. A. Wilkie, tenor, and Mr. J. F. Rudolphsen, basso. All are artists of distinguished reputation, which they fully sustained under the demands of the oratorio. The duo between Miss Norton and Mr. Rudolphsen was particularly admired.

"The oratorio was not given in full, owing to its great length, but its most striking passages were rendered in full, and the connection and meaning of the composition fully preserved. It was a most admirable performance, and in a hall the size of that of the Institute had more than the distinctness and general effect of its performances in Boston by the Handel and Haydn Society. One could not but wish that it could be given in Providence, where so many more could have enjoyed it. It would be a revelation to many of the grandeur and sweetness of the oratorio, which we believe has not been heard in our city.

"No one who attended yesterday regretted the journey. During the performance of the oratorio a portion of Parker's magnificent 'Redemption Hymn' was given, Mrs. Flora E. Barry rendering the solo 'Sorrow and Morning Shall Flee Away' with the finest effect and receiving hearty applause. This is the second time that the hymn has been performed in this country, the first being at the triennial festival of the Handel and Haydn Society. Its composer, Mr. James C. T. Parker, was present. After the hymn the oratorio was resumed and concluded. Mr. Rudolphsen was unfortunately taken with a sudden hoarseness, but finished his part."

I do not imagine that any one will deny that this work contains nearly every thing connected with our village. Some things may seem trifling and of no consequence, but if a copy of this history shall survive a century, doubtless what now appears insignificant will then be considered valuable. Perhaps some will cavil at the remarks and assertions of the writer, but then we have Scripture authority for our views on this subject. Job says, "Oh that mine enemy would write a book." There is a sharp, cutting malice in that saying, as many at this day experience. Probably Job wished an opportunity to review, and consequently criticise, a work written by some one he personally disliked. At any rate nothing is more bitterly malicious.

As this work is published during the Bi-centennial year of the settlement of the Town of East Greenwich, and at the termination of the National Centennial, we will fittingly close with the following original hymn, by William N. Sherman, Esq. :

"Eternal God! To Thee we raise,
In humble thanks and solemn praise,
Our heart and voice before Thy throne,
For blessings of a century gone.

When our young nation was oppressed,
Thine arm sustained in our distress,
And when upon the battle field
Thou wert our strength and Thou our shield.

A hundred years have passed away,
And on this hundredth natal day,
The banner of our sainted dead
Floats in rich folds above our head.

Forever wave that banner high,
Through every arch of Freedom's sky,
And North and South, and East and West,
In Union be forever blest.

Then God's right hand shall shade our fears
And bless the coming hundred years;
And Freedom from her mountain height
Proclaim aloud that—*right is might.*

A century hence! We shall be gone!
But generations yet unborn
May float the flag—may voices raise
And sing again Centennial praise."

A STANDARD AND ENDURING WORK !



A Short History of Rhode Island,

BY GEORGE WASHINGTON GREENE, LL D.,

(Late Non-Resident Professor of American History in Cornell University,)

Author of the "Life of Major-General Nathanael Greene," "Historical View of the American Revolution," "The German Element in the War of Independence," etc., etc.

12 mo : 386 pages.

The *Atlantic Monthly* says of it :

Mr. Greene's fitness to write a history of Rhode Island is one of those facts which one recognizes with a sense of personal advantage too rarely felt in a world where at best the right man so often sets about the wrong work. * * * * There is no attempt to cast the light of romance about the prime facts of a story so precious to humanity in their simple grandeur, but the vital point is brought out with fresh force, and we revere anew the greatness and clearness of soul in Roger Williams which, in an age when the whole world was bloodily persecuting for opinion's sake, could conceive the idea of a perfect toleration in matters of religious belief, and could establish at once the principle that the power of the state must never extend to these. This is the undying honor of Rhode Island, that in her narrow bounds, on the borders of a desert continent, in spite of the hate and jealousy of her sister colonies, she could preserve inviolate a principle of which, as yet, mankind hardly dreamed; and of all the benefits which America has bestowed upon the world, it may be questioned whether this principle is not the greatest. * * * * One of the pleasantest chapters of the book is that on The Mode of Life in our Forefathers' Days. This has a quite idyllic charm, and is only too brief.

From *Harpers' Magazine*:

A Short History of Rhode Island, by George Washington Greene, LL. D., is an admirable history of its kind. It tells the story of Rhode Island with the clearness and simplicity which always distinguish the style of Professor Greene.

From the *Magazine of American History*:

The name of Mr. Greene is enough to command this history, and no man knows better its precise value than himself. He divides history into two classes. "One a sober teacher; the other a pleasant companion." * * * * We accept his book as a pleasant companion. It is more than this. It is happily divided and compact in form and treatment, and supplies all the information the ordinary reader looks for, with philosophy enough to satisfy the higher requirements of the historical student, who reasons backward to causes and forward to results from events.

From the *New York Tribune* of June 15th:

A valuable addition to the author's historical studies, but we trust not to their final completion, is presented in this compendious history of his native State. The work bears throughout the impress of the writer's vigorous mind, is enriched by numerous original and suggestive reflections, and presents a variety of lucid and picturesque sketches in his peculiar, felicitous style of composition.

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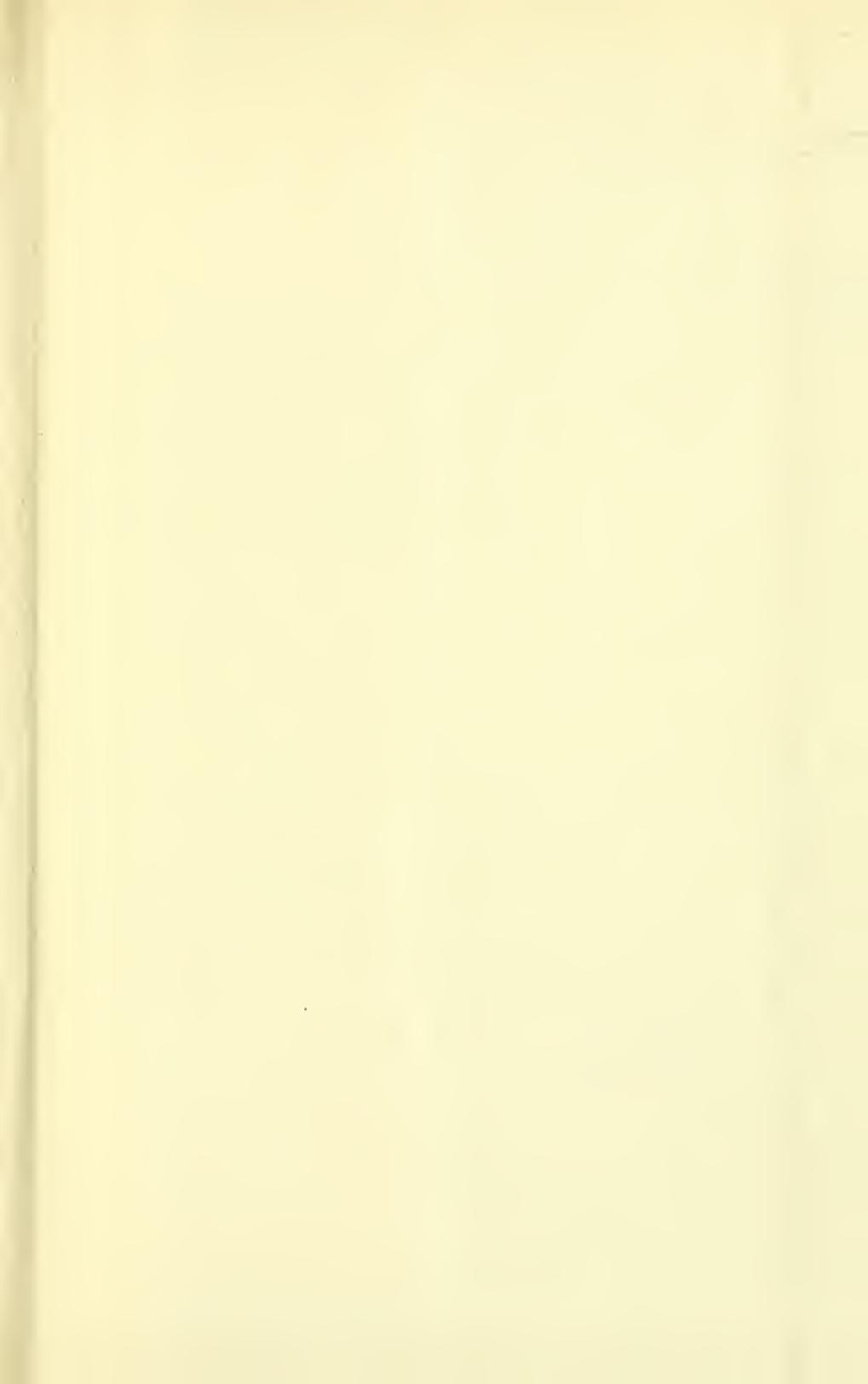
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